

In The Name Of Allah,
The Beneficent, The Merciful

A Concise Knowledge Of
The Prophetic Life History

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The Holy Shrine of Imam Hussain (AS)

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Introduction to the First Edition

In the name of Allah, the Beneficent, the Merciful.

Praise be to Allah and peace be upon the Most Honorable Prophet and Messenger, Abul-Qasim, Mohammad, and pure people of his kindred.

Undoubtedly, scholars and knowledge seekers are especially distinguished and blessed by the Divine Power so much that they achieve highest status in this life and the next life. The Almighty Allah says in the Noble Quran:

(Allah will exalt those of you who believe, and those who are given knowledge, in high degrees).

In fact, people are of three kinds according to ‘the gate of the Prophetic knowledge city’, Amir Al-Mu’menin, Imam Ali (PBUH), in his precept to Kmail Bin Ziad – Allah Bless His Soul:

“People are of three kinds: divine scholars, learners for the sake of salvation, and barbarous riffraff who change sides with every wind; they neither seek enlightenment through knowledge

nor take solid support”.

It is necessary for seekers of knowledge to aim for salvation.

It is reported from the Prophet (Peace Be Upon Him and His Kindred) that he said:

“A heart without any wisdom is like a ruined house; thus, learn and teach and acquire Shari’a knowledge. Do not depart this life ignorant as Allah accept no excuse for ignorance”.

Among the requiring elements of knowledge seekers is acquaintance with the life history of the Infallible (PBUT) which necessarily involves Islamic Law (Shari’a), ideological and educational headlines.

As far as the fact that the Prophetic life history is the source with which the preachers supply themselves in order to do their research works as well as missionary activities. Consequently, they need to explore this knowledge and pay good attention to it in order to keep the memory of the Messenger of Allah (PBUH) and his kindred alive; this will also preserve the society from cultural perversity and devastating suspicions spread by false preachers that try to distort this history so it would not play its reforming and educating role.

Despite the fact that many of the Hadith selected for this book were traced, they still need more clarification and explanation due to a large number of schemes surrounding the life history of the Prophet (PBUH). The political rulers of the

Muslim communities try to manipulate this sacred history to support their own majestic positions.

This is how the idea of writing this book came; “A Concise Knowledge of the Prophetic Life History” enables us to comprehend those Shari’a, ideological and educational headlines in addition to providing knowledge seekers with a material for their researches and activities in regard to the life history of the Prophet (PBUH).

Success is granted by the Almighty Allah.

Saiyed Nabil Qaddori Hasan Alwan Al-Hasani

2008 AD – 1429 AH

Introduction to the Second Edition

Praise be to Allah for His Blessings...

I feel deeply blessed and proud that this book has been chosen as the curriculum for Imam Hosain (PBUH) School for Preaching in both holy shrines of Hosain and 'Abbas (PBUT).

I revised the book and added some sources so students or readers would be able to go back to certain information; this book is also concise so that students can focus on the major events in the holy life of the best creature of Allah (PBUH).

There are a number of significant headlines in the Prophetic life history that are not explored and discussed; it is actually due to two reasons:

- This is a curriculum and the students need to be focused on the most important events.

- This way, students make their own effort to explore and to inquire into the issues raised during the lectures.

To learn more about the emergence of this sacred knowledge of the Prophet's life, you can go back to "Shi'a and the Prophetic Knowledge Between Registering and Persecution: Mohammad Bin Isaq, the father of Prophetic Life History Writers

as Example”; it is a study on the appearance of the knowledge of the Prophetic life history and its development during the first and the second centuries AH.

This humble effort is to serve students and scholars who would find a lot of studies and researches that prove the fact that this honorable knowledge is one of the efforts of Imam Mohammad Al-Baqir (PBUH) and his pupil, Mohammad Bin Isaq Al-Matlabi.

Thus, students and preachers need to go back to research-based and inquiry-based books in this regard in order to obtain their oratory materials, not to mention the educational and ideological impact they have in triggering more and more thoughtful ideas.

Success is granted by the Almighty Allah.

Saiyed Nabil Qaddori Hasan Alwan Al-Hasani

June, 13, 2011 AD – Rajab, 10, 1432 AH

Topic One

Emergence of the Prophetic Life History

First issue: history in language and in expression

A – History in language

The word 'history' (Tarikh) is used in books of linguistics for 'time'.

In Bin Doraid's 'Jamhara', he says "I wrote the history in a book" (warrakht al-kitab or arrakhtoho); 'arrakha' means 'to write'.

In Bin Mandhour's 'Lisan Al-Arab', 'tarikh' and 'tawrikh' mean 'time' i.e. 'waqqataho' meaning 'to write a date for some letter or book'.

It is said that this word is not purely Arabic and that Muslims borrowed it from the people of the Book, yet it is also said that 'history' (Tarikh) is originally Arabic.

Another explanation is that this word has Acadian and Babylonian origins. It was appeared as 'arah', 'arha', 'arhu' and 'warhu' meaning (moon), (crescent), (month) and (start of a month) respectively.

It is pronounced 'warkh' in Sabayon culture and language, and the Southern Arabs used to say "warkh" meaning "month"

when they wanted to know the date.

In Hebrew, 'yariha' (יָרִיחַ) means 'moon' and 'yarah' means (יָרָה) 'month'; the same is true in Syriac.

It is worth mentioning that Acadian language is older than Hebrew which is in also older than Syriac language although historical relations and the common characteristics impose on us to consider Syriac a branch of Hebrew which is, in its turn, a branch of Acadian.

B – History idiomatically

'History' is the science of events, incidents, circumstances, and human conditions in the past. These events, incidents, and circumstances are actually daily events that became part of history due to the passage of time. History, in this sense, is the science or knowledge of events, and the past conditions or circumstances and writing about this kind of history is well-known among all people and all nations.

C – When was the word 'history' used in Islamic Era?

"The word history was used in the early Islamic era to refer to calendar and timing based on the moon; then it gained another meaning which is recording events on the basis of time. The words 'a piece of news' (khabar), 'the news' (akhbar) and 'of news' (akhbari) were used to refer to this historic process where gradually were substituted by the word 'history'. It started to be used to refer to the process of writing history and recording the

news consecutively.

This has apparently been the case since the middle of the second century AH, and by the beginning of the third century, 'history' was the word for the science of historic events and news or reports on great figures and books containing such information; nowadays, 'history' completely replaced the words 'a piece of news' (khabar), 'the news' (akhbar) and 'of news' (akhbari).

Among the oldest works that carried the name 'history' is 'The History' (Al-Tarikh), by Awana Bin Al-Hakam Al-Akhbari Al-kufi (d. 147 AH), that deals with the Islamic history in the first century AH. We also have 'A History of the Years' (Al-Tarikh 'Ala Al-Sinin) and 'The Great History of the Noble' (Tarikh Al-Ashraf Al-Kabir) by Hisham Bin Mohammad Bin Al-Saib Al-Kalabi (d. 204 AH).

This term was spread and labeled dozens of titles of books in the third century AH.

Some biographies carried the name 'history' in that period although some of them used to be called 'the layers' (Tabaqat) in earlier years such as 'The Great History', 'The Middle History' and 'The Small History' by Al-Bukhari (d. 256 AH); all of them talk about biographies of the men of Hadith".

D – The term 'Islamic History'

"Islamic History, in light of the fact that Islam is a specific name for the religion brought by Mohammad (PBUH), refers to

the history of the Prophet (PBUH) as well as the history of Muslims.

On the other hand, in light of the fact that Islam is a name for the religion brought by all the Prophets (PBUT), Islamic History refers to the history of the Prophets and their people or nations in addition to what is mentioned above”.

Second issue: the term 'Biography'

We can learn about the implication of biography idiomatically in the light of the events in every human's life. In fact, the life of every man includes two kinds of events:

1. Events that shape their 'life history' starting with their birth and upbringing conditions and ending with their death and the circumstances around it. The nature of this kind of events is not repeatable or recurrent.

2. Events that form their 'way of life', their principles and their practices including daily habits and different attitudes towards the incidents surrounding them. The nature of this kind of events is repeatable and recurrent, that's why it is called 'norm' or 'way'.

The Prophets (PBUT), as human beings, necessarily follow the same above mentioned division with regard to their lives.

Accordingly, we can divide the biography or life history of the Prophet (PBUH) into two kinds of events:

A – The Historical events of the Prophetic life history

The historical events in the life of the prophets are those events that form the life history of any of the Prophets (PBUT). The birth of Moses (PBUH) and the circumstances surrounding this event can be an example; his upbringing in the palace of Pharaoh is another course of events in the life history of this prophet. Then we have his killing of an Egyptian and his escape from Egypt to Medyan and then getting married and settling down there. This is followed by his return to Egypt and the Divine Revelation to him on the way back to the end of the events that shape the life history of Prophet Moses (PBUH).

Another example is the birth of Prophet Mohammad (PBUH) and the circumstances surrounding his birth, then we have his upbringing by the good care of his grandfather, Abdul Muttalib and his uncle Abu Talib; This is followed by his marriage to Khadija and his participation 'Al-Fozoul (Curiosity) Oath' and placing 'Al-Hajar Al-Aswad' (the Black Stone) with his own hands next to Ka'ba. After that, we have his worship in Hira Cave where he received the Divine Revelation and then hearing of Ali (PBUH), who was with him at the time, 'Rannat Al-Shaytan' (the Ring of Satan) to the end of the events that shape the life history of Prophet Mohammad (PBUH).

This kind of events or incidents is named 'Qisas' (narratives), 'Anbaa' (news) or 'Al-Ahadith' (reports) by the Noble Quran, then it was known as 'Al-Sira'(life history) by Muslims in the first and second century AH, and later it was

named 'Al-Akhbar' (the news) and then 'Tarikh' (history).

When we find 'the biography of the Prophet' as a title for tens or hundreds of books such as "the Biography of the Prophet" by Bin Ishaq, the main intention is 'the history of the Prophet (PBUH) i.e. 'the narratives' of his life from birth to death.

B – The behavioral events in the Prophet's life history

Behavioral events of his life history or biography are those events and actions that form the way the Prophet took in his blessed life as well as his practical approach to life which include daily habits and various behaviors in regard to the incidents surrounding him; this is confined to the Divine Book and his words that were revealed to him in addition to the legislation (Shari'a laws) passed by the Prophet (PBUH) under permission from Allah.

Third issue: the purpose of studying the Prophet's life history

Saiyed Sami Al-Badri, in his study of the sources of the Prophet's life history (Dirasat Masadir Al-Sira), set a number of goals saying:

Books of Prophetic life history as well as books on Islamic history and biography were concerned with 'the history of the Prophet and the stories or narratives of his life', yet they included reports about the Prophet's (PBUH) way of life and his Hadith in relation to various occasions and incidents here and there.

As for the books on the Sunna of the Prophet (PBUH), there was an interest in the Hadith of the Prophet (PBUH) as well as his actions and decision making. However, they included a good amount of information on the history of the Prophet (PBUH) and his conquests (Ghazawat) although they were not in the form of research. Therefore, it is necessary for scholars of the biography of the Prophet to be aware of three dimensions or approaches to this study of the Prophet's blessed life history:

- The legislative approach as part of behavioral events level.

- The ideological approach as part of historical events level.
- The educational approach and the whole biography field including both historical and behavioral events levels.

Following is a brief account on each of these dimensions:

A – The legislative approach

Our study of the biography of the Prophet or that of his infallible kinfolks (PBUT) from this approach aims to introduce the Shari’a law precept through a behavioral event whether a) it was directly issued from the Prophet (PBUH), b) it was recognized by him due to a certain conduct issued from a Muslim before him, c) it was a behavioral and frequent event of his everyday life such as saying prayer or d) it was one single historical event like the way the Prophet (PBUH) treated the spoils in the battle of Badr.

This approach is based on the belief that the Prophet and his kinfolks are infallible and that they are examples and models for the people to follow no matter if they were alive or dead.

B – The ideological approach

Our study of the biography from this dimension aims to introduce the ideological implications involved in the events related to the Prophetic history.

This approach is based on the fact that the Prophet (PBUH) is a person through whom the blessings of Almighty Allah were manifested; this was true even before his birth and became

significantly apparent during the Prophet hood until he went to meet his Exalted Maker.

For this reason, the life stories of the Prophet and the descendants embody the Islamic faith in Allah, in the Prophet and in descendants; that's why the Noble Quran named these stories and narratives 'Signs' (Ayat) and demanded mankind to think in order to take lessons from them and to relate them to the cosmic phenomena as they are also named 'signs' and mankind is called to think and reflect in order to take lessons from them as well.

In the Noble Quran, the Almighty Allah says:

(We narrate to you the best of narratives, by Our revealing to you this Quran, though before this you were certainly one of those who did not know ﴿٦٥﴾ When Yousof said to his father: O my father! surely I saw eleven stars and the sun and the moon; I saw them making obeisance to me ﴿٦٦﴾ He said: O my son! Do not relate your vision to your brothers, lest they devise a plan against you; surely the Shaitan is an open enemy to man ﴿٦٧﴾ And thus will your Lord choose you and teach you the interpretation of sayings and make His favor complete to you and to the children of Yaqoub, as He made it complete before to your fathers, Ibrahim and Ishaq; surely your Lord is Knowing, Wise ﴿٦٨﴾ Certainly in Yousof and his brothers there are signs for the inquirers).

The 'lesson' ('Ibra) is the result of inferring something through something or learning what is unapparent through what is apparent; the word ('Ibra) in Arabic means 'across the river'

i.e. to go across one side of a river to another side swimming or on a ship or over a bridge.

The Arabic word 'Aya' (sign) linguistically means 'a mark that leads to another mark' like road marks whose purpose is to guide you.

The 'historical sign' is like rain, which is one of the signs from Allah; it leads us to Allah if we think right, and when we are guided by this sign, we go across through to Allah, that is, we know the Divine Entity through it. This is the meaning of taking lessons, along with fact that the cosmic events, with all their diversity, refer to the One Almighty God, to His signs and His supreme names and attributes.

The same applies to 'historical Prophetic events'; the revelation of the Noble Quran to the Prophet Mohammad (PBUH), the incident of Al-Ghadeer, the incident of Badr, allegiance of Al-Radhwan in Al-Hudaybiyah, and other Prophetic incidents are also signs from Almighty Allah that guide us to Allah and to His chosen people; to realize all this and make use of it is the purpose of taking any lessons.

C – The educational approach

Our study of the biography of the Prophet or that of his infallible kinfolds (PBUT) from this approach, with its two fields, aims to introduce the influence it has on the believers so that they are steered towards the Almighty Allah and consequently commit to His principles.

There is no doubt that presenting a historical incident as an example is the best method in education, being approved by all different doctrines, ancient and modern; it is also the method followed by the Creator of man Himself as it is clear in the light of the recognized scriptures. The Noble Quran has been distinguished in this regard among all encompassing various narratives within.

Fourth issue: the importance of learning the Prophetic life history and the risk of distortion

The biography of the Prophet is the source through which Muslims draw their faith in the Messenger of Allah (PBUH) and in their religion, and according to which Muslims will be judged in the Day of Resurrection because it is the means we can separate between right and wrong and to identify the believers from the hypocrites. That is why it is necessary to earn knowledge on the life history of the Messenger of Allah (PBUH) in order to secure our religion and protect it from distortion.

Man is undoubtedly incapable of creating a cosmic phenomenon without the causes that lead to it. Rain, for example, consists of condensed vaporized water in the form of clouds that is transformed into rain fall due to temperature drop. Now, if someone wants to transform vapor into water drops over again but without exposure to low temperature, they will fail to do so.

Accordingly, man cannot distort cosmic phenomena from

doing their natural functions like shifting the succession of day and night or changing the movement of the sun and the moon.

Distortion or improvement of only some cosmic phenomena is possible through controlling their causes. For instance, it is possible to stop the third or fourth generation of a certain germ from producing a certain disease by controlling the natural causes surrounding the first generation of that germ.

Thus, it is impossible to have a prophetic phenomenon without its causes; it is out of our reach, so if someone falsely claims to be prophet, they will soon be exposed and disgraced.

Man also cannot distort the true prophetic phenomenon by worshiping the sent Prophets like an idol or changing the content of the scripture which has the words of Allah; every prophet takes the way drawn for him by God and spread his message as it is revealed to him by the Almighty God.

A – The human capacity to distort the Prophetic life history

Man can definitely twist the life history of the Prophet (PBUH), both historical and behavioral events. When a historical or behavioral incident takes place, it becomes a story or a narrative passed on by narrators one after the other, and people are able to add or delete some details of that story so much that they can make up a whole new story with all new events, behaviors or manners in detail.

Consequently, when someone is unable to claim prophecy

without being exposed, he tries to not only distort and misrepresent the events and the picture of the true prophet, he fabricates historical or behavioral in order to relate it to that prophet. Narrators can deliberately tell historical event about the behaviors or the way of life of Moses (PBUH), for instance, that never took place; so, they are able to distort history and give it to people as the true history and as the true way of life.

Thus, theoretically speaking, distortion is obviously very likely to happen, but had the life history of the past Prophets (PBUT) really been distorted or misrepresented? If that is the case, to what extent, who could do it and what is the purpose? Most importantly, what would the impact of this distortion be on man's approach to the Almighty Allah? These are the inquiries we will be trying to answer in what follows:

B – Had the life history of the past Prophets (PBUT) been misrepresented?

The Noble Quran gives a positive answer to this question and obviously demonstrates it by comparing the descriptions of the Prophets and their life stories appeared in the Noble Quran with the ones narrated in the Old Testament.







This citation, from Exodus, Chapter 32, Passage 21-25, is an example:



“Moses said to Aaron: What did this people do to you that made you bring them such a deadly sin? Aaron said: Nothing can prevent the wrath of the Lord; you know how evil this people are.

They asked me: Make us a god walking before us because Moses brought us up here from the land of Egypt; we do not know what came upon him. I told them: whoever has gold takes it off and gives it me, so I throw them in the fire and this calf came out”.

It is clear that this text makes the Prophet of Allah, Haroun, the creator of the calf, but the story in the Noble Quran is completely different as the maker of the calf is another person, namely the Samiri; the Noble Quran adds the advice Aaron (Haroun) gives to his people to refrain from worshipping the calf and they almost killed him for that.

The Most Exalted Allah says:

(And what caused you to hasten from your people, O Mousa?  He said: They are here on my track and I hastened on to Thee, my Lord, that Thou mightest be pleased  He said: So surely We have tried your people after you, and the Samiri has led them astray  So Mousa returned to his people wrathful, sorrowing. Said he: O my people! did not your Lord promise you a goodly promise: did then the time seem long to you, or did you wish that displeasure from your Lord should be due to you, so that you broke (your) promise to me?  They said: We did not break (our) promise to you of our own accord, but we were made to bear the burdens of the ornaments of the people, then we made a casting of them, and thus did the Samiri suggest  So he brought forth for them a calf, a (mere) body, which had a mooing sound, so they said: This is your god and the god of Mousa, but he forgot  What! could they not see that it did not return to them a reply, and (that) it did not

control any harm or benefit for them?  And certainly Haroun had said to them before: O my people! you are only tried by it, and surely your Lord is the Beneficent God, therefore follow me and obey my order  They said: We will by no means cease to keep to its worship until Mousa returns to us).

(He said: Son of my mother! surely the people reckoned me weak and had well-nigh slain me, therefore make not the enemies to rejoice over me and count me not among the unjust people).

C – What is the impact of distortion on man's approach to the Almighty Allah?

The supposed preachment or lesson changes when a historical incident in the life of the Prophets (PBUT) is distorted. When the Torah ascribes the making of the calf to Aaron, this way it alters the bad impression from the Samiri and his followers to Aaron, the Minister Mousa and his partner in the Message.

The same with distortion of behavioral events; when drinking wine, for example, is attributed to a prophet, the whole life style of that Prophet changes in favor of the wrongdoers who look for justifications for their lustful desires from the life history of the Prophets (PBUT).

The distortion of the biography of the Prophet (PBUH) on both historical and behavioral levels is more dangerous than hurting and even killing him; killing a prophet after completion of his Message does not affect its validity unlike falsified reports

about his life history that can potentially cause confusion between false and true narratives, the fact that makes it hard to distinguish what is right from what is wrong.

The distortion of the historical biography of the Prophets might wrongly lead to considering the enemies of the Message as its friends and supporters so much so that they can be even considered the natural extension of the Messengers and people submit to them and take their way of life as an example for their own life; this is a very dangerous this because the true divinely chosen guardians might be disregarded and even be killed when they are bidding people to do good and forbidding them to do evil (Al-Amr Bil-Ma'ruf Wa Al-Nahy 'An Al-Monkar).

With true narratives of the life of the Prophets, man finds himself before the greatest Divinely Signs (ayat) to take them as examples and lessons because such prophetic way of life is overflowing with nobility, dignity, justice and monotheism in all aspects. With the fabricated and distorted narratives, on the other hand, we are before a man no different from us when it comes to making mistakes and sometimes we find things in the prophet's life that we totally disdain or find that his disciples are of better attitude and behavior.

In the distorted biography, there is no difference between the prophet and the followers but in the revelation of the Heavenly Book; in the true biography and due to the message he is carrying, he move towards Allah to reach the highest status.

D – Distorting the narratives in the life history of the Prophet (PBUH)

It is an undoubted fact that the history of the Seal of the Prophets (PBUH) and his Sunnah was subjected to misrepresentation after him. If we go back to the recognized sources among Muslims regarding the history of the Prophet (PBUH) and his Sunnah, we will find different and sometimes contradictory narratives describing many historical or behavioral events; this disparity and contradiction is so vast that we can form two opposing portraits of the Prophet (PBUH) concerning both the history and the way of life as well as Sunnah.

First Portrait

It shows the Prophet (PBUH) even less than an ordinary human being in different aspects of life: he unjustly curses others, he has no patience with women, he takes one of his wives to escort him in battles, his companions are more modest than he is, he urinates while standing and other disgraceful behaviors.

More importantly, he looks reluctant in receiving the revelation in the sense that he is suspicious if he has gone mad or that the devils have tampered with him so much that his wife has a better opinion than him on this significant issue as she tries to comfort him and strengthen his conviction by taking him to Warqa Bin Nawfal Al-Nasrani.

Then, the first of believers is Abu Bakr and the Prophet

names him 'Seddiq' (the sincere) for his rigorous faith in him so much that many close companions believe in the Prophet (PBUH) through Abu Bakr. Afterwards, the Prophet (PBUH) secretly spreads his Message for three years calls, and when he meets with his companions in Dar Al-Arqam, Omar Bin Al-Khattab converts to Islam, for this Allah grant them victory and Muslims declare their religion, then chain of incidents lead to Abu Bakr, Omar and Othman to stand out as prominent figures in the movement of prophecy. Hence, it is quite expected to see them as the successors of the Prophet (PBUH) who spread his religion after him.

Second Portrait

It shows the Prophet (PBUH) as the role model in all aspects of life: in behavior, modesty, as well as not seeking revenge for himself and other lofty manners. He was also very confident in the sense that the one addressed him the first time in Hira Cave was an archangel sent from the Almighty Allah, and that Ali was his Minister in order to help him spread the Message of Allah.

Then, he secretly began his call among his kinfolk for three years as he sealed it with the incident of Yawm Al-Dar when he announced Imam Ali as his trustee and successor. Later, he went public and the family of the Prophet (PBUH) (Bani Hashim) took over defenders of the Prophet and the Muslims.

When the Almighty Allah permitted the believers to fight, the Prophet used to send his kinfolk to fierce battles to defend

Muslims. It is quite obvious that in the entire life history of the Prophet (PBUH) his kinfolk (Ahl Al-Bait), Ali above all, are truly the extension of his Message.

One of the historical evidence to distortion of the biography of the Prophet (PBUH) by the Umayyad is what Zobair Bin Bakkar reports about Solaiman Bin Abdul Malik Bin Marwan tearing the biography of the Prophet (PBUH) when he found it makes mention of the Supporters (Al-Ansar):

“When Solaiman Bin Abdul Malik went to Mecca on pilgrimage the year eighty two AH, he ordered Aban Bin Othman Bin ‘Affan to write the biography of the Prophet (PBUH) in addition to the Holy battles (Maghazi).

Aban said to him: I have a corrected version from whom I trust, so Solaiman ordered ten authors to copy it on parchment. When it was brought to him, he looked and saw it makes mention of the Supporters (Al-Ansar) in regard to ‘Aqabatain as well as Badr.

He said: I would not see such good services from these people; either my folks had refused to recognize their favors or they are not what they are!!

Aban said: Your Majesty! What they did would not prevent us from telling the truth; they are what we described them with in this book of us.

Solaiman said: No need to copy that until I tell Amir Al-Mu’menin as he may disagree, then he ordered the book to be

destroyed; so he returned to tell his father, Abdul Malik Bin Marwan, about the book.

Abdul Malik said: Why would you have to permit a book we have no favors in it, as you will also let the People of Syria (Shaam) know things they don't want them to?!"

Solaiman said: For that reason I ordered to tear up what I copied.

E – Recounting History and Hadith

Islamic narratives are either 'seen' or 'heard' and they are passed chest to chest and from generation to generation among Muslims starting from the time of the Messenger (PBUH) and after. Registering Islamic narratives and Hadith settled in the first five centuries, but to the Sunnites, writing Islamic narratives and Hadith started in the year 144 AH.

Since then, they were spread among Muslims, from generation to generation, who specialized themselves in a range of Islamic studies that affect Muslims life such as the biography of the Prophet, Islamic history, Hadith, Islamic jurisprudence (Fiqh), Literature and Language, etc.

Now, among these Islamic studies, the biography of the Prophet, Islamic history and Hadith, mainly depend on narration or recounting.

Books of History and Hadith

Books of history and Hadith that are available to us are of

two types:

- This type of books cites the sources for the narratives and Hadith like in 'History and Interpretation of Tabari', 'History of Al-Khateeb Al-Baghdadi', 'Saheeh Al-Bokhari', 'Jami' Al-Kafi' by Al-Kolaini, 'Al-Gharat' by Ibrahim Bin Mohammed Al-Thaqafi, and others.

- Second type might mention the book or the narrator borrowed from but offers no sources for the Hadith or the narratives like Al-Ya'qoubi, Al-Masoudi, Bin Al-Atheer and others.

The history books and Hadith, especially the contemporary ones, whose authors completely deleted the sources, have no academic or scientific value compared to older books of Hadith and history with resources. However, they sometimes gain some value when the writer gets close to the time of the event unlike books that cite the source or when the author is particularly favored.

A clear cut example is 'The History of Al-Ya'qoubi'. He only gave the names of some sources he borrowed from in the introduction to his book; despite the fact that the history he presented was based on the deletion of sources to the incidents, especially when it comes to the age of Ignorance (Jahiliya) and the biography of the Prophet (PBUH) and sometimes after, his narratives are of particular value in comparison with 'The History of Al-Tabari', who was committed to the method of citing the sources. This is only because he sometimes draws our

attention to some information that Al-Tabari usually overlooked.

Resource-based books are of two types:

If we look at well-known historical books or great figures encyclopedic books such as 'The History of Apostles and Kings' (Tarikh Al-Rosol Wa Al-Molouk) by Al-Tabari (d. 310 AH), 'The Lineage of the Nobility' (Ansaab Al-Ashraaf) by Belazeri (d. 279 AH), 'Comprehending the Knowledge on the Companions' (Al-Isti'aab Fi Ma'rifat Al-Ashaab) by Bin Abdul-Bir (d. 463 AH) and others, we find that the authors obtained their narratives and information from preceding books.

In view of that, Al-Tabari obtained most of his narratives on the Biography of the Prophet from the book of Mohammad Bin Ishaq (d. 151 AH), and most of narratives on the conquests (Fotouh), wars of apostasy (Al-Ridda), the revolt against Othman and the war of Jamal from two books by Saif Bin Omar (d. after the year 170 AH), namely 'Great Conquests and Apostasy' and 'Jamal and the route of Aisha and Ali'.

Moreover, he obtained most of the narratives on the wars of Seffeen, Nahrawan and Gharat from 'The War of Seffeen' by Abu Mokhnif (d. 158 AH) as well his 'The people of Nahrawan' and 'Al-Gharat'; he also acquired most of his narratives on the killing of Hussein (PBUH), on the Movement of Solaiman Bin Sard and Al-Mokhtar Al-Thaqafi from the books of Abu Mokhnif, namely 'The Killing of Hussein (PBUH)', 'Al-Mokhtar Bin Abu 'Obaid', 'Solaiman Bin Sard' and 'Ayn Al-Warda'.

The same goes for Bin Abdul-Bir; he obtained the narratives and information for his book, 'Comprehending', from the book of Mousa Bin 'Oqba (d. 143 AH) on the biography of the Prophet, the book of Bin Ishaq again on the biography of the Prophet, 'Tabaqat Al-Waqidi' (d. 207 AH) along with his book 'The History and Moral Lessons', 'Al-Tabaqat' by Khalifa Bin Khaiyat (d. 240 AH) and other books he mentioned in the introduction to his book.

In light of this, we can categorize the resource-based books of biography, history and Hadith into two types:

- Comprehensive or encyclopedic books such as 'The History of Apostles and Kings' by Al-Tabari, 'The Lineage of the Nobility' by Belazeri, 'Narratives of Times' by Al-Mas'oudi (d. 346 AH), 'Interpretation of Nahj Al-Balagha' by Bin Abi Al-Hadid, etc.

- Books of principles such as the two books of Saif Bin Omar, the books of Abu Mokhnif, the books of Al-Waqidi, the book of Bin Ishaq, the book of Mousa Bin 'Oqba, 'Seffeen Event' (Waqi'at Seffeen) by Nasr Bin Mozahim (d. 212 AH), 'Al-Gharat' by Mohammad Bin Ibrahim Al-Thaqafi (d. 283 AH), etc.

Past scholars concerned themselves with bibliographical indexes for these principles, the most famous and oldest of which is 'Bibliography of Information on Scholars, Compilers and Speakers and the Names of Their Books' (Al-Fahrast Fi Akhbar Al-'Olama Wa Al-Mosannifeen Min Al-'Olama Wa Al-Mohadditheen Wa Asmaa Kotobihim) by Mohammad Bin Ishaq Al-Nadeem (d. 380 AH); this general index includes Muslim

authors and others.

There are also indexes concerned with compiling the Shi'ites authors of principles such as 'The Negus Index' (Fahras Al-Najashi) (d. 450 AH) and 'Sheikh Al-Tousi Index' (d. 460 AH).

Fifth issue: When did the Prophetic life history emerge?

One of the historical concerns of the first century AH was the biography of the Prophet, that is, the recent history of the growing nation. The community was looking forward to 'recreate' that unique historic experience, that experience of the prophetic life and that very first ideal community.

Therefore, there had to be 'a historical picture' that supports the idea of the Islamic nation (Ummah) and the emerging Islamic community along with the Islamic conquests (Fotouhaat) and their contact with other nations. All this caused new problems to come to the surface and they hoped to resolve them through restoring the experience of revelation, management and conquests from the time of the Prophet (PBUH). Accordingly, the biography of the Prophet was written in a broad historical perspective that makes it a conclusive experience of all nations that witnessed prophets and prophecies or had any forms of connection with the idea of monotheism.

This universal historical perspective obtained its sources from the Noble Quran and Arabs' traditional knowledge as well

as what they learned as a result of their social intercourse with the People of the Book and people with no celestial book in the territories they had conquered.

This interest in writing the biography of the Prophet was followed by an equal interest in the history of Arabs during the pre-Islamic age of ignorance which is known as 'the days of Arabs' (Aiyam Al-Arab) due to tribal conflicts, not to mention 'the historical pictures' that began to arise in regard to the political history of the Islamic state during the conflict between the ruling class and the religious political parties that set out to defy and resist the authority of the Umayyad.

In the first and second centuries AH, several people were interested in the biography of the Prophet and its historical background; the following are some of these names: Wahab Bin Monabbah, Aban Bin Othman Bin 'Affan, 'Orwa Bin Al-Zobair, Sharhabil Bin Sa'd, Abdullah Bin Abu Bakr Bin Hazm, 'Asim Bin Omar Bin Qotada, Mohammad Bin Moslim Bin Shihab Al-Zohri, Mousa Bin 'Oqba, Hisham Bin 'Orwa Bin Al-Zobair and Mohammad Bin Ishaq.

Pieces of 'Maghazi' (Holy Battles) by Wahab Bin Monabbah (34-114 AH / 654-732 AD) were handed down to us; we also received parts of the writings by Mohammad Bin Moslim Bin Shihab Al-Zohri (124 AH / 741 AD) on the biography of the Prophet (PBUH) in the book of Abdul-Razzaq Bin Homam Al-San'aani (211 AH / 826 AD).

Both Mousa Bin 'Oqba (141 AH / 758 AD) and Mohammad

Bin Ishaq (85-151 AH / 705-768 AD) are considered the most prominent representatives of the second stage of writing the biography; they are also among the first writers under the Abbasid reign. Also, a small piece of 'Maghazi' by Mousa Bin 'Oqba was passed on to us and it was published in 1904 AD.

The study of the last piece shows that Mousa Bin 'Oqba was interested in the chronological order, in referring to the dates of incidents and in citing sources accurately as well as his almost full dependence on his master, Sheikh Al-Zohri.

A – Had it not been for Ahl Al-Bait (PBUT) and their school, Muslims would not have known the life history of their Prophet (PBUH)

Writing down about the battles or military expeditions (Maghazi) and life history (Al-Sira) developed significantly for sixty years starting in 90 AH and ending in 150 AH, the year Mohammad Bin Ishaq, the father of the Prophetic life history writers, passed away.

This movement was empowered and oriented by some great figures from the School of Ahl Al-Bait, namely Imam Zain Al-'Abidin and Imam Mohammad Al-Baqir (PBUT), as they gave it a huge momentum through their disciples. In fact, among the names that appeared in the first century AH in this regard, half of them were disciples of the Imams, the offspring of the Prophet Mohammad, (PBUH). Some of these names are:

1. 'Obaidullah Bin Abi Rafi'

2. Sa'eed Bin Sa'd Bin 'Obada Al-Ansari

3. Sa'eed Bin Al-Mosaiyeb.

If we add the great figures of the School of Prophecy, namely Imam Amir Al-Mu'menin, Imam Al-Hasan Al-Mojtaba, Imam Al-Hosain – master of martyrs – and Imam Zain Al-'Abidin (PBUT), we will have totally seven writers and compliers in relation to battles (Maghazi) and life history (Sira).

Therefore, the School of Shi'ism is the pioneer and has the favor in emergence of recounting the Muslims' battles and the Prophetic life history as a disciplines and its movement during the first century AH.

The second century AH witnessed several figures that contributed significantly to the writing of the biography of the Prophet and its development; they are twenty one figures in total, among them is Mohammad Bin Ishaq, the father of the Prophetic life history writers.

Fourteen of these people were either among the companions of the Imams (PBUT) or reported from them; they are:

1. Sharhabil Bin Sa'eed Bin Sa'd Bin 'Obada; Bin Hojr, in his book on great figures referred to him as one of the companions of Amir Al-Mu'menin Imam Ali (PBUH).

2. Solaiman Bin Tarkhan; he is one of Shi'ite great figures and followers of Ahl Al-Bait (PBUT) as he is known for his nobility and trustworthiness.

3. Sobai'i ('Amr Bin Abdullah Bin Ali Al-Hamdani) has a book on Muslims battles and military expeditions. Al-Waqidi largely reported from him and directly used his narratives. Sheikh Al-Tousi referred to his companionship to Imam Al-Hasan Al-Mujtaba (PBUH); he is also one of the narrators of Hadith Al-Thaqalain.

4. Abu Al-Aswad (Mohammed Bin Abdul-Rahman); he compiled a book about the Holy Battles (Maghazi). Bin Hojr mentioned him as one of the narrators from Imam Zain Al-'Abidin, Ali Bin Al-Hussein, (PBUH).

5. Abdullah Bin Abi Bakr Bin Mohammad Al-Madani; Sheikh Al-Tousi referred to him as one of the companions of Imam Zain Al-'Abidin (PBUH) and Bin Hojr mentioned him as one of the narrators from Imam Mohammad Al-Baqir (PBUH).

6. Al-Qasim Bin Mohammad Bin Abi Bakr; Sheikh Al-Tousi referred to his companionship of both Imam Ali Bin Al-Hosain and Imam Mohammed Bin Ali (PBUT).

7. Bin Shihab Al-Zohri. He was, in his last days, in companionship of Imam Ali Bin Al-Hosain (PBUH) as we mentioned earlier.

8. Mousa Bin 'Oqba; he compiled a book on military expeditions or Holy Battles (Maghazi) for which he received a huge fame. Sheikh Al-Tousi named him as one of the companions of Imam Al-Sadiq (PBUH).

9. Mohammad Bin Ishaq (the father of the Prophetic life

history writers) is one of the companions of Imam Al-Baqir (PBUH).

10. Mo'ammam Bin Rashid. Sheikh Al-Tousi referred to his companionship of Imam Al-Sadiq (PBUH); he is one of the second century AH narrators of Hadith Al-Ghadeer.

11. Al-Honaifi Al-Imami is one of the close companions of Imam Al-Sadiq (PBUH) as well as a virtuous figure of Imamiya and a speaker.

12. Abu Ma'shar Al-Sindi. Sheikh Al-Tousi referred to his companionship of Imam Al-Sadiq (PBUH).

13. Al-Fazari (Ibrahim Bin Mohammad Bin Al-Harith). Sheikh Al-Tousi referred to his companionship of Imam Al-Sadiq (PBUH).

14. Yahya Bin Sa'eed Al-Omawi. Sheikh Al-Tousi referred to his companionship of Imam Al-Sadiq (PBUH).

If you add up the great figures of the School of Prophecy, namely Imam Zain Al-'Abidin, Imam Al-Baqir and Imam Al-Sadiq (PBUT), there will be seventeen names against seven names from the School of Companions who are:

1. Dawoud Bin Al-Hosain
2. Yazid Bin Rouman
3. Ya'qoub Bin 'Oqba
4. 'Asim
5. Al-Sho'bi

6. Abu Isma'il Al-Azdi Al-Basri

7. Abu Al-Abbas Al-Omawi.

Accordingly, it is quite clear in the light of this study that:

First, the precedence and credit for appearance of the Prophetic life history discipline, its progress and development in the second century AH is due to the School of Ahl Al-Bait (PBUT) and Shi'ite prominent figures that adhered to this School.

Second, the reins of this movement was passed by Imam Al-Baqir (PBUH) to Mohammad Bin Ishaq 'the father of the Prophetic life history writers' who was chased, exiled and persecuted for his beliefs and support for Ahl Al-Bait (PBUT).

Later this movement depended on the School of Imam Ja'far Al-Sadiq (PBUH) in narration and compilation of military expeditions and life history; his companions in this discipline were seven and all of them were well known in the second half of the second century.

Thus, it is due to the School of Ahl Al-Bait (PBUT) we know about the Prophet's battles as well as life history, not to mention other Islamic disciplines. This refutes what some Orientalists and servile flatterers of Sultans claimed about the failure of Shi'a in this field or that the credit for its emergence among Muslims goes back to the Torah and the Bible and the Umayyad dynasty.

B – Mohammad Bin Ishaq, the father of the Prophetic life history writers

The works of Al-Zohri and Mousa Bin ‘Oqba are of huge importance, but the work of Bin Ishaq remains the basis in relation to the Prophetic life history writing and to some extent history. This is due to his important role as a historian in comprehending the knowledge of his masters, in its development and in reorganizing this knowledge through his genuine understanding of history and his deep perception of the political impact on ‘the historical image’. That is why Bin Ishaq had become the father of the Prophetic life history writers in the sense that later writers hugely relied on him.

He is Mohammad Bin Ishaq Bin Yasar Bin Khayar, also reported as Bin Yasar Bin Koutan Al-Madani Al-Mottalibi Al-Qorashi, a servant of Qais Bin Mokhrama Bin Al-Mottalib Bin Abdul-Manaf; his grandfather, Yasar, was a captive in Ain Al-Tamr.

He was named Abu Abdullah and also reported as Abu Bakr.

He was born in Medina, then he moved to Alexandria in 115 AH / 733 AD where he attended the lessons of Yazid Bin Abi Habib (d. 128 AH / 745 AD) in the field of Hadith. After several years, he returned to his birthplace where he met Sofyan Bin ‘Oyaina, who is a narrator, in the year 132 H / 749 AD. He later had to move to Baghdad.

He resided for a short while in Al-Jazirah, Kufa and Ray, then he went back to Baghdad in 146 AH / 763 AD; it seems he had no connection with the Umayyad while his master, Al-Zohri, was at ease with them. Consequently, the fact that the Abbasid took the power was not the reason why he moved back to Baghdad.

He passed away in Baghdad in 150 AH / 767 AD or in 151 AH and was buried in the eastern section of Al-Khaizaran cemetery.

Sheikh Al-Tousi referred to his companionship of Imam Abu Ja'far Al-Baqir and Abu Abdullah Al-Sadiq (PBUT).

He also mentioned that his father, Ishaq Bin Yasar, was one of the companions of Imam Abul-Hasan Ali Zain Al-'Abidin (PBUH).

Saiyed Abul-Qasim Al-Khoui – Allah Bless His Soul – says in his Mo'jam (a book on prominent figures), reporting from Al-Keshi, that “Mohammad Bin Ishaq him had strong affection and passion” for Ahl Al-Bait (PBUT).

He referred to a Hadith from Rawdha by Al-Kafi as “Kolaini – Allah Bless His Soul – reports from Ali Bin Ibrahim, from his father, from Bin Mahboub, from Mohammad Bin Ishaq Al-Madani, from Abu Ja'far (PBUH)”, although he did not mention the Hadith due to its length.

In addition to that, he was reported by a number of Imamiya narrators. They are:

- A. Sheikh Al-Sadouq – Allah Bless His Soul (d. 381 AH)
- B. Sheikh Al-Mofid – Allah Bless His Soul (died 413 AH)
- C. Sheikh Al-Tousi (d. 460 AH) and others.

C – Most important sources on the Prophetic life history discipline

- Al-Sira Wa Al-Maghazi (life history and battles) by Mohammad Bin Ishaq Bin Yasar Al-Mottalibi.
- Sharh (annotation) by Bin Hisham Li-Sirat (to the biography of) Bin Ishaq.
- Saleem Bin Qais Al-Hilali.
- Maghazi by Al-Waqidi.
- Tabaqat by Bin Sa'd.
- Tafsir (interpretation) by Al-Qommi, Ali Bin Ibrahim.
- Al-Irshad by Al-Mofid.
- Manaqib (exploits of) Aal (kinsfolk of) Abi Talib by Bin Shihr Ashob.
- Sharh (annotation to) Nahj Al-Balagha by Bin Abi Al-Hadid Al-Mo'tazili.
- A'laam Al-Wara (the most prominent of mankind) by Al-Tabrasi.
- Bihar Al-Anwar (seas of lights) by 'Allama Al-Majlisi.

Topic Two

The Lineage of the Prophet Mohammad (PBUH) and His Blessed Birth

First issue: his birth, his lineage back to Adam (PBUH) and his death

A – The birth of the Prophet Mohammad (PBUH)

The Prophet (PBUH) was born on Friday, at dawn of seventeenth of Rabee' Al-Awwal, in the year of Al-Feel (elephant); it is also reported that he was born on Monday, twelfth of Rabee' Al-Awwal. There is a disagreement on this issue; some say it was two days to the end of Rabee' Al-Awwal, some other say ten days to the end of the month.

His birth was thirty four years and eight months past the reign of Kosra Anou Shirvan Bin Qobad, the killer of Mazdak and the heretics; he actually had them exterminated (mobir). They claim that the Messenger of Allah (PBUH) said something to the effect that he was born at the time of a good just king. Also, his birth came eight years and eight months after 'Amr Bin Hind, the king of Arabs, was in power.

The Prophet Mohammad (PBUH) used to be called Abul-Qasim.

Anas Bin Malik reports that "when Ibrahim, the son of the Prophet from Maria, was born, Archangel Gabriel came to him

and said: Peace be upon you, O Abu Ibrahim – or O father of Ibrahim”.

B – The lineage of the Prophet Mohammad (PBUH)

Mohammed Bin Abdullah Bin Abdul-Muttalib Bin Hashim Bin Abd Manaf Bin Qosai Bin Kilab Bin Morra Bin Ka’b Bin Loay Bin Ghalib Bin Fahr Bin Malik Bin Al-Nodhr Bin Qoraish Bin Kinana Bin Khozaima Bin Modrika Bin Elias Bin Modhar Bin Nizar Bin Ma’d Bin ‘Adnan.

The Prophet (PBUH) says:

“If my lineage reached ‘Adnan, thus cling to it”.

It was also narrated from Om Salama, the wife of the Prophet (PBUH), that she heard him say:

“Ma’d Bin ‘Adnan Bin Adad Bin Zaid Bin Thira Bin descents rooted in the ground”.

Om Salama said: “They are Zaid Hamisa’ and Thira Nabt and descents rooted in the ground are Isma’il Bin Ibrahim”; she added: “Then the Messenger of Allah (PBUH) read:

“And Ad and Samood and the dwellers of the Rass and many generations between them about whom no one knows but Allah”.

Sheikh Abu Ja’far Bin Babawaih – God Bless His Soul – mentions “Adnan Bin Ad Bin Odad Bin Yameen Bin Yaqdad Bin Yaqdam Al-Hamisa’ Bin Nabt Bin Haml Bin Qidar Bin Isma’il Bin Ibrahim. It is also reported that most historians genealogists agree on that ‘Adnan is Oddo Bin Odad Bin Al-Yasa’ Bin Al-

Hamisa' Bin Salaman Bin Nabt Bin Haml Bin Qidar Bin Isma'il Bin Ibrahim (PBUH) Bin Tarih Bin Takhour Bin Saroukh Bin Ar'awaa Bin Faligh Bin 'Aber Bin Shalikh Bin Arfakhashz Bin Sam Bin Nooh (PBUH) Bin Lamk Bin Matoshalkh Bin Akhnoukh – or Okhnoukh, who is Idris (PBUH) – Bin Yard Bin Mahlail Bin Qinan Bin Anosh Bin Shith Bin Adam (PBUH), the father of mankind.

C – The lineage of his mother

She is Amina Bint Wahab Bin Abd Manaf Bin Zahra Bin Kilab Bin Morra Bin Ka'b Bin Loay Bin Ghalib. He was breastfed by Halima Bint Abdullah Bin Harith Bin Shajnah Al-Sa'diya from the tribe of Bani Sa'd Bin Hawazin. Thawbiya, a servant of Abu Lahab Bin Abdul-Mottalib, also breastfed prior to Halima. She died in the year seven AH as a Muslim; her son died before her. She had already breastfed Hamza Bin Abdul-Muttalib, his uncle. That is why the Messenger of Allah (PBUH) said once to the daughter of Hamza: "She is the daughter of my four-year foster brother".

His grandmother – his father's, Abdullah, mother – is Fatima Bint 'Amar Bin 'Aez Bin 'Omran Bin Makhzoum. The mother of Abdul-Motallab is Salma Bint 'Omra from the tribe of Bani Al-Najjar. Hashim's mother is 'Atikah Bint Morra Bin Hilal from the tribe of Bani Saleem; the mother of Qosai and Zahra is Fatima Bint Sa'd of Azd Al-Serah.

D – The Duration of his Prophethood

The Prophet (PBUH) was sent with the Message on the twenty seventh of Rajab; he was forty years old. The Prophet

(PBUH) passed away poisoned on Monday, two days to the end of Safar in the year eleven AH at the age of sixty three.

Bin Abdul-Bir said: "He passed away in the year eleven AH".

Second issue: the attributes of the Prophet (PBUH)

Some of his attributes and qualities are 'the Messenger', 'the Prophet' and 'the Ummi' (illiterate) that are mentioned in this Verse from Noble Quran:

(Those who follow the Messenger, the Prophet, the Ummi, whom they find written down with them in the Taurat and the Injeel).

Here are more of his attributes and qualities from the Noble Quran:

(O you who have wrapped up in your garments!)

(O you who are clothed!)

(And say: Surely I am the plain warner.)

(Mohammad is the Messenger of Allah.)

(Allah chooses messengers from among the angels and from among the men.)

(Most surely it is the Word of an honored messenger.)


(Indeed, there has come to you light and a clear Book from Allah.)

(They recognize the favor of Allah, yet they deny it, and most of them are ungrateful.)

(And We have not sent you but as a mercy to the worlds.)

(Blessed is He Who sent down the Furqan upon His servant.)

(To the believers he is compassionate.)

(O Prophet! Surely We have sent you as a witness, and as a bearer of good news and as a warner  And as one inviting to Allah by His permission, and as a light-giving torch.)

(You are only a warner.)

(And I will guide you to your Lord so that you should fear.)

(Therefore do remind, for you are only a reminder).

The Almighty Allah also named him Taha and Yasin.

In addition, Jobair Bin Mat'am narrates from his father that the Messenger of Allah (PBUH) said: "I have five names: I am Mohammed and Ahmed, and I am the eraser as Allah will erase disbelief through me, and I am the gatherer as people will be gathered on my feet, and I am the Last".



In another narrative he is "the rhyme maker and the Prophet of repentance and the Prophet of Mercy and the Seal".

He also has many names in the Holy Scriptures: Mozi in Hebrew language in the Torah and Farouq in the Psalms.

It was reported from Bin 'Abbas that the Messenger of Allah (PBUH) said:

"The Almighty Allah divided creatures into two parts and put me in the good part and that is due to His words about the people on the right hand and the people on the left hand; I am from those on the right hand and I am the best of those on the right hand. Then He made the two parts three, and put me in the good part and that

is due to His words about the people on the right hand and the people on the left hand; I am from those on the right hand and I am the best of those on the right hand. Then He made the two parts three and put me in the good part of the three and that is due to His words:

(Then as to the companions of the right hand; how happy are the companions of the right hand  And as to the companions of the left hand; how wretched are the companions of the left hand  And the foremost are the foremost).

I am from the foremost and I am the best of the foremost; then He made the household into tribes and put me in the best of the tribes and that is due to His words:

(...and made you tribes and families...).

I am the most pious among the offspring of Adam and the most dignified to Allah, none out of arrogance. Then He made households into tribes and put me in the best of the households and that is due to His words:

(Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a thorough purifying) .”

Al-Hakim Bin Abdullah reports in his “Isnad” from Sofyan Bin ‘Oyaina that “the best line of poetry composed by the Arabs is that of Abu Talib about the Prophet (PBUH):

He split him His name to dignify him

Thus the owner of the Throne is Mahmoud (praised) and this is Mohammad (praiseworthy).

Others said that this line belongs to Hassan Bin Thabit; this is the opening of his poem:

Can you not see that Allah sent His slave with His proof?

As Allah is the Greatest and the most Glorious.

Among his attributes mentioned in the Hadith are the following: "He rode on camels, ate arms, refrained from dead meat, accepted gifts, sealed the Prophethood, and held baton (Harawa) and carried the message of mercy. It is reported that he is named Abu Al-Aramil (the father of widows) in the Torah.

Third issue: the lifetime of the Prophet Mohammad (PBBUH)

The Prophet (PBUH) lived for sixty three years. He lived with his father for two years and four months, then he was with his grandfather, Abdul-Mottalib, for eight years. When his grandfather passed away, he was adopted by his uncle, Abu Talib (PBUH), who venerated him, protected him and supports him with his hand and tongue for as long as he was alive.

Mohammad Bin Ishaq Bin Yasar indicated that his father, Abdullah, passed away when his mother was pregnant; it is also said that he passed away when the Prophet (PBUH) was only seven months.

Bin Ishaq said: Amina Bint Wahab, the mother of the Messenger of Allah (PBUH), took him to his uncles from Bani 'Odai Bin Najjar in Medina. She passed away on the way back; the Messenger of Allah (PBUH) aged six years at the time.

It was reported from Boraida that "the Prophet (PBUH) arrived at a tombstone; he sat down and so did the people with him, then he started to shake head and cried".

He was asked, “What is it that makes you cry, O Messenger of Allah?” He replied:

“This grave is Amina Bint Wahab’s and I asked my Lord for permission to visit her grave and He did permit me; I realized her tenderness and I cried”. I did not see him crying that much before.

In another narrative, the Prophet (PB UH) said:

“I asked for permission to visit the grave of my mother and he gave me permission. So, pay visits to graves as they remind you of death”.

He married Khadija Bint Khowailid when he was twenty five years old. His uncle, Abu Talib, passed away three year before the Hijra; three days later, Khadija passed away. The Messenger of Allah (PBUH) named that year ‘the year of sorrow’ (‘Aam Al-Hozn).

Hisham Bin ‘Orwa reported from his father that the Messenger of Allah (PBUH) said:

“Qoraish used to fear me until Abu Talib (PBUH) passed away”.

The Prophet (PBUH) stayed in Mecca thirteen years after the Bi’tha, then he did the Hijra (migrate) to Medina after he took cover in a cave for three days – some say six days; he entered Media on Monday, eleventh of Rabee’ Al-Awwal as he lived there for ten years. The Prophet (PBUH) passed away poisoned on Monday, two days to the end of Safar in the year eleven AH at the age of sixty three.

His family and companions argued about his burial ground, then Amir Al-Mu'menin (PBUH) said:

“Allah would not make His Prophet die unless it is the purest spot and he should be buried there”.

They followed what he said and they buried him in his chamber where he passed away.

Topic Three

The Wives of the Prophet (PBUH) and His Offspring

First issue: The wives of the Prophet (PBUH) and his offspring

The first woman the Prophet (PBUH) married was Khadija Bint Khowailid Bin Asad Bin Abdul-'Ozza Bin Qosai; he was twenty five years old. He asked her uncle, 'Amr Bin Asad, for her hand. Abu Talib (PBUH) gave a speech in her wedding and in presence of Qoraish.

He said: "Praise be to Allah Who set us among the descendants of Ibrahim and Isma'il, offered us a secure house, sent us, the sacred people, to collect the fruit from everything, appointed us to be the leaders over people and blessed the land in which we are living. Now, my nephew, Mohammad Bin Abdullah Bin Abdul-Mottalib, is incomparable among the men of Qoraish; he is the greatest of them all. No one matches him in good manners. He might have a little money but wealth is temporal and changeable. He admires Khadija and so does she. The dowry, instant and deferred, you ask for will be from my money".

Abu Talib was of high status and great influence. They got married and the Prophet (PBUH) stayed with her until she passed away. They were together for twenty four years and one

month. Her dowry was twelve ounces and half and so was the dowry of his other wives.

She gave birth to Al-Qasim, his eldest son, for that he was called Abul-Qasim. People mistakenly say he begot four boys from her, namely Al-Qasim, Abdullah, Al-Taiyib and Al-Tahir, but the fact is that he had only two sons, Al-Qasim and Abdullah – nevertheless he used to be called Al-Taiyib and Al-Tahir – and one daughter, Fatima (PBUH). Hadith narrators say Zainab, Roqaiya and Om Kolthoum are Khadija's daughters but some researchers say they were her stepchildren.

As for Zainab, she was married to Abul-'Aas Bin Rabee'; the mother of Abul-'Aas is Haala Bint Khowailid – Khadija is her aunt. Zainab passed away in Medina, in the year seven AH.

Roqaiya got married to 'Otba Bin Abu Lahab who divorced her before copulation although he did her harm. That's why the Prophet (PBUH) said:

“O Allah! Send 'Otba a beast of Yours”.

A lion took him when he was with his companions. Later, Othman Bin 'Affan married her. She gave birth to Abdullah who died young; a rooster pecked his eyes and he got sick and died in Medina at the time of Badr. Othman did not witness Badr because he was at the burial, then he moved with Roqaiya to live in Abyssinia (Ethiopia).

Othman Bin 'Affan also got married to Om Kolthoum after her sister Roqaiya passed away. The Messenger of Allah (PBUH)

had also one son from the Coptic Maria named Ibrahim. He was born in Medina in the year eight AH and died when he was only eighteen months; his grave is Baqi'.

The second wife of the Prophet (PBUH) is Sauda Bint Zam'a; before that, she was with Al-Sakran Bin 'Amr who died embracing Islam in Abyssinia.

The third is 'Aisha Bint Abu Bakr. The Prophet (PBUH) married her in Mecca when she was seven years old and he copulated with her when she was eight years and five months; she lived till the reign of Mo'awiya.

The fourth wife is Om Sharik who devoted herself to the Prophet (PBUH); her name is Ghaziya Bin Dodan Bin 'Awf Bin 'Amer. She had been married to Abu Al-'Aker Bin Sammi Al-Azdi. He begot Sharik from her.

The fifth wife is Hafsa Bint Omar Bin Al-Khattab. The Prophet (PBUH) married her after her husband Khanis Bin Abdullah Bin Hozafa Al-Sahmi. The Messenger of Allah (PBUH) sent him to Kosra where he died; she passed away in Medina during the reign of Othman.

His sixth wife is Om Habiba Bint Abu Sofyan. Her name is Ramleh and she was married to 'Obaidullah Bin Jahsh Al-Asadi; he moved with her to Abyssinia and died there. Then, the Messenger of Allah (PBUH) married her and his trustee was 'Amr Bin Omaiya Al-Dhomri.

Om Salama is his seventh wife as she was also his cousin.

His aunt – his father's sister – is 'Atikah Bint Abdul-Motallib, and according to other narratives she is 'Atikah Bint 'Amer Bin Rabiee'a of Bani Firas Bin Ghanim. Om Salama's name is Hind Bint Abu Omaiya Bin Al-Moghira Bin Abdullah Bin 'Amr Bin Makhzoum; she is Abu Jahl's parental cousin.

It is reported that the Messenger of Allah (PBUH) asked Om Salama's son, Meri who was still very young, for permission to marry her and Najashi (Negus) paid four hundred Dinars for her dowry. Om Salama was the last of the Prophet (PBUH). She passed away after him. She was with Abu Salama Bin Abdul-Asad; his mother is Birra Bint Abdul-Motallib. He is the Prophet's (PBUH) cousin as he had two children from Om Salama, namely Zainab and 'Amr. 'Amr was with Imam Ali (PBUH) on day of Jamal Battle and the Imam appointed him as the ruler of Bahrain where he had a huge influence.

The eighth wife and his cousin is Zainab Bin Al-Jahsh Al-Asadiyah. His aunt – his father's sister – is Maimouna Bint Abdul-Mottalib. She was the first to die of his wives after him. She passed away during the reign of Omar. She used to be with Zaid Bin Haritha but he divorced her. There is a reference in the Noble Quran to his status and this wife's, Zainab. She is also the first woman to be furnished with her coffin that was made by Asmaa Bint 'Omais the day she passed away; she saw them making it in Abyssinia.

The ninth is Zainab Bint Khozaima Al-Hilaliya, one of the offspring of Abd Manaf Bin Hilal Bin 'Amer Bin Sa'sa'a. She was

the wife of 'Obaida Bin Al-Harith. She passed away during the life of the Prophet (PBUH); she used to be called Om Al-Masakeen (the mother of the miserable).

The tenth wife is Maimouna Bint Al-Harith, one of the offspring of Abdallah Bin Hilal Bin 'Amer Bin Sa'sa'a. He married her in Medina; his trustee was Abu Rafi'. He built her a place in Sirf – ten miles from Mecca – when he returned from 'Omra (the lesser pilgrimage). She passed away in Sirf and was buried there. She was married to Abu Sabrah Bin Abu Rahm Al-'Ameri.

His eleventh wife is Jowairiya Bint Al-Harith of Bani Mostaliq. She had been a captive before she was married to the Messenger of Allah (PBUH); she passed away in the year fifty six AH.

His twelfth wife is Safiya Bint Hayi Bin Akhtab Al-Nadhari from Khyber. She was taken captive; the Prophet (PBUH) married her and set her free as her dowry. She passed away in thirty six AH.

These are the twelve women copulated with the Messenger of Allah; he had been married to eleven and one devoted herself to the Prophet (PBUH).

He married 'Alia Bint Dhabyan yet divorced her before copulation.

The Prophet (PBUH) also married Qatila Bint Qais, sister of Al-Ash'ath Bin Qais, but he passed away before they copulate. After that, she got married to 'Akrama. It is also narrated that he

divorced her before copulation and then passed away.

He married Fatima Bint Al-Dhahhaak after the death of his daughter. When the Takheer (granting choice) Verse came, the Prophet (PBUH) offered her the choice to stay with him or leave; she picked this earthly world; then she ended up gathering up animal dung and say: how miserable I am to choose this world. Afterwards, he married Sana Bint Al-Salt; she passed away before they get to be together.

The Prophet (PBUH) also married Asmaa Bint Al-No'man Bin Sharahil, but when he came to her, she said: I seek refuge with Allah from you! He replied: You have that! Go back to your family. Some of his wives taught her that, so he divorced her and did not copulate with her.

He got married to Maleeka Al-Laithiya. Then, he came to her and said: Devote yourself to me. She said: How can a queen devote herself to the rabble. When the Prophet (PBUH) raised his hand to hit it, she said: I seek refuge with Allah from you. He replied: You do have refuge, and divorced her properly.

Moreover, the Prophet (PBUH) married 'Amra Bint Yazid. When he saw whiteness on her, he said: You concealed the flaw from me, so he rejected her.

He also married Laila Bint Al-Khateem Al-Ansariya. Then, she asked for divorce and so he divorced her.

The Prophet (PBUH) proposed to a woman from Bani Morra tribe. Her father falsely told the Prophet (PBUH) she was

leprosy; when he went back, he found she had got leprosy.

He also proposed to a woman whose father praised her a lot and then said: Besides she never got ill. The Prophet (PBUH) replied: This is not of any good to Allah. It is reported that he married her but when her father said that, the Prophet (PBUH) divorced her.

These are twenty one women, nevertheless the Messenger of Allah (PBUH) had nine when he passed away: 'Aisha, Hafsa, Om Salama, Om Habiba, Zainab Bint Jahsh, Maimouna, Safiya, Jowairiya, and Sawda who gave up her night for 'Aisha when he wanted to divorce her and said: I have no desire in men, but I want to be resurrected among your spouses.

Topic Four

The Signs of the Prophet (PBUH) and His Miracles

First issue: some of the signs that appeared to the people

These signs can be divided into two parts:

- Signs appeared before the Bi'tha (mission) of the Prophet (PBUH).
- Signs appeared after the Bi'tha of the Prophet (PBUH) until his departure.

As for the signs appeared before the Bi'tha and inviting people to embrace Islam, we have what was narrated by Bin Ishaq: When Amina Bint Wahab, the mother of the Messenger of Allah (PBUH), learned she was pregnant with Mohammad (PBUH), she was told that:

“You now conceive the master of this nation, so if he fell to the ground, say ‘I pray Allah protect him from every envious, everywhere and at all times, so this praiseworthy and glorified slave achieve the highest ranks’. The sign will be the light accompanying him so much that it will fill the Palaces of Bosra in the land of Shaam (current Syria). When he is born, name him Mohammad; his name is Ahmad in the Torah – as he is praised

by the inhabitants of the heavens and the earth; his name is Hameed in the Bible – as he is praised by the inhabitants of heaven and earth; his name is Mohammad in the Forqan (the Noble Qoran). When she gave birth to him, she sent her servant for Abdul-Motallib and told him what she saw, what she was told and what she was ordered to name him”.

It is narrated that “Abu Amamah asked Prophet Mohammad (PBUH): O Messenger of Allah! How was your start? He replied: the call of my father, Ibrahim, the prophecy of ‘Isa and the light my mother saw coming out of her and that illuminated the Palaces of Shaam”.

Second issue: the miracles of the Prophet (PBUH)

The splendid miracles indicating his Prophethood (Nobowa) are numerous – the Noble Qoran is the most evident one, so we are going to mention some of them. They are as the following:

A - The tree approaching the Prophet (PBUH)

This miracle was mentioned by Amir Al-Mu'menin (PBUH) in his Alqaassah sermon where he said:

I was with the Messenger of Allah (PBUH) when a group of people from Qoraish arrived and said to him: O Mohammad! You made a huge claim neither your ancestors nor your kinfolk had ever made. So, we are here to ask you one thing; if you could show it to us, we will know you are a prophet and a messenger, but if you don't, we will learn that you are a lying magician.

He asked: What is your quest? They said: Call this tree for us to move so much it is pulled out by the roots and stands before you. The Messenger of Allah (PBUH) said: Allah is the Omnipotent! If He does so, will you believe in Him and rightfully certify what you would witness? They said yes, then he said: I will show you what you asked for although I know you are not seeking the truth; you have no good intention and you are already taking sides, then he

went on: O tree! If you believe in Allah and the Hereafter and that you know I am the Messenger of Allah, so pluck out by the roots and stand before me, God willing.

I swear by the Lord Who rightfully sent him, it was uprooted as it came forwards while booming and flapping and stood before the Messenger of Allah (PBUH) like a fluttering bird, then it put its top branch on the head of the Prophet (PBUH) and some branches on my shoulders; I was on his right.

When they saw that, they said out of superiority and arrogance: Order the tree so half of it comes to you, and the Prophet (PBUH) did and half of the tree rushed to him so much that it almost wrapped the Messenger of Allah (PBUH) and said in disbelief and doubt: Order this half to go back to its other half and so did the Prophet (PBUH). Here I said: No god but Allah. O Messenger of Allah! I am the first of the believers and the first to admit that the tree did what it did, with permission from Allah, so it proves your Prophethood and dignify your word.

At this time, the people of Qoraish said: He is nothing but a lying magician; your magic is eccentric and quick. Who would believe you but him? – they meant me – I am of that people who do not doubt in Allah at all; I am with the righteous in action and words and in days and night. They cling to the Noble Quran and follow the Shari’a laws of Allah and His Messenger. They are neither arrogant, nor fanatic nor corrupt; their hearts are in the heavens and their bodies at work”.

B – Water pouring out from between his fingers

This miracle of flowing water out from between his fingers was repeated with the Prophet (PBUH) in many occasions, so much it became frequent.

There were people traveling with the Prophet (PBUH) and they found out they had no water on them and that they were doomed to die. Here the Prophet (PBUH) said:

No! My Lord is with me; in Him I trust.

He supplicated to Allah and put his hand into a bucket where there was so little water it was not enough for one person, then water flowed out from between his fingers. Thousands of people had the chance to drink water and regain their strength while the Prophet (PBUH) was saying:

I bear witness that I am indeed the Messenger of Allah.

C – Longing of the trunk on which the Prophet (PBUH) was leaning when delivering sermons.

The Prophet (PBUH) used to lean against the trunk of a tree in his mosque in Medina and preach people. When the number of people taking part increased, they built him a platform. The trunk longed for the Messenger of Allah (PBUH) like a camel afflicted by the loss of its son. The Prophet (PBUH) took it in his arms while it was groaning like a small boy.

D – The sheep of Om Ma'bad

When the Prophet (PBUH) left Mecca, accompanied by Abu

Bakr, 'Amer Bin Fohaira and their guide, Abdullah Bin Oraiqit Al-Laithi, he came upon a woman named Om Ma'bad Al-Khoza'iyah sitting in her tent. They asked if she had dates and meat to buy, but found none. She said: we would show hospitality if we had anything. The Messenger of Allah (PBUH) looked at the back of her tent and said:

What is this sheep, Om Ma'bad?

She said: A small worn out sheep.

He said:

Does it have any milk?

She said: It is too fatigued for that.

He said:

Will you please let me to milk it?

She said: Yes, I give my life for you. Milk it if you see so.

The Messenger of Allah (PBUH) prayed to Allah and rubbed the sheep's udders and said:

O Allah! Bless her sheep.

The sheep spread its legs and milk started to flow out. The Messenger of Allah asked for a pot where he poured the milk. He gave her to drink, then his companions quenched their thirst,

Finally, the Prophet (PBUH) drank and said:

Whoever offers drink is the last to drink.

When all of them drank, the Prophet (PBUH) milked the sheep for a second time and then they left. Soon her husband,

Abu Ma'bad, arrived with a skinny goat. When he saw the milk, he said: How did you get this and the sheep has no milk? She said: You are right, but a blessed man was here, then she told him what happened .

E – The arm tells the Prophet (PBUH) it is poisoned

A Jewish woman from Khaibar gave the Messenger of Allah (PBUH) a poisoned sheep as a present. She was told that the arm is the Prophet's (PBUH) favorite part from the sheep, so she poisoned it. The Messenger of Allah (PBUH) invited his companions; when he reached for the sheep, he suddenly stopped and said:

Rise as it is telling me it is poisonous.

If the Prophet (PBUH) distrusted Judaism, he would not accept it in the first place and he would not risk inviting his companions to eat it. This also recurred every year until it was the cause for his martyrdom, which proves the fact that the Prophet (PBUH) is human.

F – The Prophet (PBUH) feeding the army from one man's portion in the day of Ahzab

In the day of Ahzab, the companions of the Messenger of Allah (PBUH) were powerless due to hunger so much they were on the verge of dying. One of them called the Prophet (PBUH) to share his portion with him; people were gathering around where there was enough food for one man or two. Hence, the

Messenger of Allah (PBUH):

Cover the plate.

The Prophet (PBUH) prayed to Allah and blessed the plate, then he gathered his companion; thousands of people ate until they all felt full and it was as if they had never been hungry before, yet the plate was still untouched.

G – Feeding the poor and his companions

In the battle of Tabouk, a group of poor people along with companions of the Messenger of Allah (PBUH) came to him and asked for food. The Prophet (PBUH) requested to bring him the supplies of food; there were only a few dates, so he put his hand on them and said:

Eat in the name of Allah.

They all ate until they felt full, but they all could see the dates were still the same.

H – Quenching the thirst of over thirty thousand people with water enough for one man

Thirsty people came to the Messenger of Allah (PBUH) complaining, so he took out an arrow, gave it to one of his companions and said:

Go down and plunge it into the well.

When he plunged it into the well, water rose up and flowed over; thirty thousand men drank from that water including some mindless hypocrites, then all moved on.

I – Doe caught in the trap talks to the Prophet (PBUH)

A doe talked to the Prophet (PBUH) when it was trapped and said: O Messenger of Allah! I have a youngster in need for milk and I am caught in this net. Release me so I can suckle my baby. The Prophet (PBUH) said:

How can I release you and the owner of the net is absent?

The doe said: I will return, so the Prophet (PBUH) let her go and waited until the doe came back. When the owner arrived, the Messenger of Allah intervened so he would set it free. Afterwards, people built a mosque there.

J – Prayer for rain

It was raining heavily in Medina so much that people got worried about their houses getting collapsed. The Messenger of Allah (PBUH) prayed to Allah:

O Lord! Around us and not on us.

Then the clouds were cleared away from Medina and moved around it like a crown; the sun was shining in Medina while it was raining heavily all around, and it was apparent to believers and disbelievers. At this point, the Messenger of Allah (PBUH) laughed in such a manner that his molars were visible, and then he said:

Allah bless Abu Talib, as he would be delighted if he were alive. Who can recite to us his poem?

At this time, Amir Al-Mu'menin Imam Ali (PBUH) stood up

and said:

O Messenger of Allah! You are definitely referring to these lines:

He prays for clouds with fair face
Orphans and widows he keeps safe
The wretched of Bani Hashim surrounding his place
Although with him they are in grace.

K – When the moon was rent asunder

The moon did render in half in Mecca in the early time of the Prophet's (PBUH) Bi'tha (mission); the Almighty Allah refers to this miracle in the Noble Quran.

(The hour drew nigh and the moon did rend asunder).

It is also reported that Abdullah Bin Mas'oud said:

"The moon was split into two parts. The disbelievers of Mecca said: You are bewitched by the magic of Bin Kabshah. Let us ask the travelers; if they saw it too, you would be right. If had not seen it, then this would be nothing but magic. They asked travelers coming from different directions and all said they had seen it."

Al-Bokhari referred to this miracle in several occasions.

L – The Prophet (PBUH) puts back the eye of his companion when it was plucked out on Ohod battle

One of his companions was wounded in the eye in one of

the battles. He was bleeding as the eye was dangling on his, so he came to the Messenger of Allah (PBUH) for help; he held it in his hand and put it back. Since then, that eye was his stronger and sharper one.

M – The nabk tree split in half when the Prophet (PBUH) rode through on his camel

The Messenger of Allah (PBUH) was heading to the Holy Battle of Taif at night and on his camel in a valley near Taif that was known for its nabk and acacia. The Prophet (PBUH) was in slumber in darkness of the night when the nabk tree was cleft for him so he could pass through. This tree is still in Mecca and still parted; it is known as “the nabk tree of the Prophet (PBUH)”.

It will take books to mention all narrated miracles and signs linked to the Prophet (PBUH); they are numerous, so we will be content with this much.

Third issue: The Prophet (PBUH) tells about future hidden and unseen secrets

The Messenger of Allah (PBUH) came about a great number of hidden and unseen divine secrets. The following is a brief account:

The Prophet (PBUH) informs us what this next verse from the Noble Quran implicates:

(He might cause it to prevail over all religions, though the

polytheists may be averse).

Obai Bin Ka'b reports that the Messenger of Allah (PBUH) said:

"Promise this nation with glory, prosperity, triumph on earth; whoever seeks this world regardless of the Hereafter, they shall have no share in the Hereafter".

Boraida Al-Aslami reports that the Messenger of Allah (PBUH) said:

"There will be parties resurrected, one of which comes to Khorasan, then lives in the city of Marwa; it was built and blessed by Zol-Qarnain who said: Its people will not suffer evil".

Abu Horaira reports that the Messenger of Allah (PBUH) said:

"The Time will not come unless Khor and Kerman fight red faced, snub nose, mini eye barbarian folk ('Ajam); their faces look like hammered shields".

Anas Bin Malik reports that the Messenger of Allah (PBUH) said:

"One night in my dream I was in the residence of 'Oqba Bin Rafi' and we were offered fresh ripe dates; this is prosperity in our life, yet the end result is in the Hereafter, as our religion is pleasant indeed".

The Prophet (PBUH) also tells what happenings to his nation (Ummah) after him:

"You will convert back to infidels after me, cutting off one

another's throats".

Sahl Bin Haneef reports that the Messenger of Allah (PBUH) said:

"I will precede you to the Hawdh (the Divine Basin); whoever reaches can drink and whoever drinks never be thirsty; there come folks I know as known to them, then we are estranged".

Abu Hazim said: No'man Bin Abu 'Aiyash heard me narrating this Hadith to people and asked: Did you hear this from Sahl? I said: Yes, then he added: I also confirm that Abu Sa'eed Al-Khidri reported in this regard:

"I say: they are my people (Ummah). I am told: You do not know what they have done after you. I say: Away with whoever changes after me".

Sha'ba narrated from Isma'il Bin Abi Khalid, from Qais Bin Abu Hazim that when 'Aisha arrived at Haw-ab she heard dogs barking, so she said: I think I have to go back, as I heard the Prophet (PBUH) telling us:

"Which one of you will the dogs of Haw-ab bark at?"

Thus, Zobair said: Perhaps Allah wants to reconcile between people through you.

Moreover, the Messenger of Allah (PBUH) once saw Zobair and Ali (PBUH) in Saqifat Bani Sa'idah, so he asked:

Do you have a liking for him, Zobair?

He said: Why wouldn't I?

The Prophet added:

What if you unjustly fight him?

Abu Jarwa Al-Mazeni narrates that: I heard Ali (PBUH) tells Zobair:

“I beseech you by Allah! Had you not heard the Messenger of Allah (PBUH) says: You will unjustly fight me?

He said: Yes, but I forgot.

Furthermore, Moslim in his Sahih narrated that the Prophet (PBUH) said to ‘Ammar Bin Yasir:

“The oppressive party kills you”.

Abu Al-Bokhtari reported that ‘Ammar was offered some milk, so laughed. He was asked about the reason why he was laughing. He replied: The Messenger of Allah (PBUH) informed me that this would be the last drink I have when I die.

Regarding the Kharijites (Dissenters), the Messenger of Allah (PBUH) said:

“There will be a party among my nation who speak well but do evil; they call for the Book of Allah but have nothing to do with it, they read the Noble Quran but indeed breach the religion like an arrow breaching its target. They are the most evil creatures of all. Blessed be whoever killed by them as blessed be whoever kills them; whoever kill them is favored by Allah”.

They asked: O Messenger of Allah! How do they look? He said: Shaved heads.

This was also narrated by Anas Bin Malik from the Prophet (PBUH):

“There will be a party among my nation who indeed breach the religion like an arrow breaching its target. They are the most evil creatures of all. Blessed be whoever kills them; blessed be whoever killed by them, blessed be whoever killed by them”.

In addition to that, the Messenger of Allah (PBUH) said to Amir Al-Mu'menin Ali (PBUH):

“This nation will betray you after me”.

The Prophet (PBUH) also told him:

“After me, you will be fighting the faithless and the just and the apostate”.

Last but not least, the Messenger of Allah (PBUH) had informed about the killing of Hojr and his companions by Mo'awiya as it is narrated by Bin Wahab from Abu Lahi'a, from Abu Al-Aswad:

Mo'awiya came to 'Aisha, so she said: What made you urge the people of 'Azra to kill Hojr and his companions? He replied: O Mother of the believers! I saw that killing them is the best for the nation as leaving them brings corruption to the nation. She said: I heard the Messenger of Allah (PBUH):

“There will be people killed in 'Azra and that will enrage Allah and those in heaven”.

Topic Five

On the Start of the Mission (Bi'tha)

The beginning of the Mission (Bi'tha) of the Messenger of Allah (PBUH) was in Ghar Hira (the cave of Hira), three miles outside Mecca. It is reported that it was on Faran Mountain which was mentioned in the Torah, but according to Yaqout Al-Hamwi, Faran is a name given to the mountains of Mecca and it is not particularly associated with Ghar Hira.

First issue: the role of Khadija (PBUH)

Bin Ishaq reported that “Khadija was the first to believe in Allah, in His Messenger and in what he came with. Through Khadija, the Almighty Allah relieved the Messenger of Allah (PBUH) of his burdens. She never criticized him or accused of lying; she, on the contrary, was always caring and supportive whenever he came to her”.

When the Messenger of Allah (PBUH) had been chosen by the Almighty Allah to spread mercy and good manners among all people, he grew a tendency to seclude himself as there was nothing he liked more than being all alone.

Omar Bin Sharhabil reported that the Messenger of Allah (PBUH) once said to Khadija:

“I hear a call whenever I am alone with myself, so much that I feared to do so”.

She said: God forbidden! I swear you persist in carrying out your duties, in visiting the relatives and in speaking rightfully.

Bin Shihr and Majlisi reported from Ali Bin Ibrahim Al-Qommi: When the Prophet (PBUH) turned thirty seven years old, he began to see someone in his sleep calling him, ‘O Messenger of Allah’, but he was denial. Once he was in the mountains herding the sheep for Abu Talib when someone came to him and called him ‘O Messenger of Allah’, the Prophet (PBUH) asked: Who are you? He replied: Jibrail (Archangel Gabriel). Allah sent me to choose you as Apostle.

The Messenger of Allah (PBUH) told Khadijad who was informed of the story of the Jew and the story of Bohaira as well as that of his mother, Amina, so she said: O Mohammad! I hope you are. The Messenger of Allah (PBUH) tried to hide this fact until Gabriel was sent down to him with heavenly water said: O Mohammad! Come and perform the ablution for prayer.

Gabriel taught him the rituals for ablutions: to wash the face and the hands from elbows, then wipe the head and feet from ankles; after that he taught him to prostrate (Sojoud) and kneel (Rokou’). Hence, the Prophet (PBUH) began saying two prayers at a time together with Ali Bin Abi Talib (PBUH) who was

in the company of the Prophet (PBUH) all the times.

The Messenger of Allah (PBUH) was praying when Ali (PBUH) saw him and said: O Abul-Qasim! What is this? He replied:

“It is the prayer Allah ordered me to say”.

Afterwards, the Prophet (PBUH) asked him to embrace Islam as Ali (PBUH) accepted and prayed with him, and so did Khadija. Since then, the Messenger of Allah (PBUH) would not pray unless he was with Ali and Khadija (PBUT).

After a while, Abu Talib came to the Prophet (PBUH) along with Ja'far and they saw the Messenger of Allah and Ali (PBUH) praying. He said to Ja'far: Oh Ja'far! Pray next to your cousin. Ja'far Bin Abi Talib (PBUH) went to the other side of the Prophet (PBUH). When Ja'far stood on his left, the Prophet (PBUH) stepped forward. At this time, Abu Talib began reading these lines of poetry:

On Ali and Ja'far I rely
In hard times and in sorrow
By Allah, neither do I fail the Prophet
Nor do noble offspring of mine
Fail not and support your cousin
My brother is of them and my father too

In this regard, Al-Hakim Al-Nisabouri reported that Imam Ali (PBUH) said:

“We were in Mecca with the Messenger of Allah (PBUH) and went out to some of its areas where every tree and mountain he passed by received him and said: Peace be upon you, O Messenger of Allah”.

The Prophet (PBUH) say congregate prayer with Ali and Khadija (PBUT)

Abu Al-‘Abbas Mohammad Bin Ya’qoub narrated from Ahmad Bin Abdul-Jabbar that Bin Sa’d Al-Hakim Al-Nisabouri reported from Bin ‘Afif, from his father that his grandfather, ‘Afif, said:

I was a merchant and it was the days of Hajj. ‘Abbas Bin Abdul-Mottalib was a merchant too, so I met him to trade with one another. He said: There is a man from a cave praying toward the Ka’ba, then a woman went to pray with him and so did a young man. I said: O ‘Abbas! What is this religion that we know nothing about? He said: This man, Mohammed Bin Abdullah, claims that Allah sent him and that the treasures of Kosra and Qaisar (Caesar) will be opened for him; his wife, Khadija Bint Khowailid, and his cousin, Ali Bin Abi Talib, believed in him. ‘Afif said: I wish I had believed in him on that day so I would have become the second follower.

Ibrahim Bin Sa’d reported that Mohammad Bin Ishaq said in the Hadith: “He came out of the tent and looked at the sky, and when he saw it had drawn to its end, he said prayer as Khadija was praying behind him”.

Second issue: Prophet Mohammad (PBUH) notifies his close kinfolk

One of the historical facts in the life history of the Prophet (PBUH) is the stage of notification or warning (Inzar) as he called the common people towards the Almighty Allah; that was three years – also reported five years – after the Bi'tha or the Mission during which the Prophet (PBUH) was introducing the religion in small circle. This was interpreted by many historians as the secret period of spreading this Divine Message. In fact, it was not secret in any way as much as it was a different form of Da'wa (call towards the Almighty Allah).

Consequently, when the Almighty Allah commanded for spreading the religion as we read in the Holy Verse:

(Therefore declare openly what you are bidden and turn aside from the polytheists),

The first thing the Prophet (PBUH) did in accordance with the Quranic instruction was that he began with his kinfolk.

In this regard, Bin Ishaq narrates from Bin 'Abbas, from Ali Bin Abi Talib (PBUH) who said:

“When this Holy Verse was revealed to the Messenger of Allah

(PBUH):

(And warn your nearest relations  And be kind to him who follows you of the believers),

he said: If I started with my kinsfolk, I knew I would see what I dislike, so I abstained from that. Afterward, Jibrail came to me and said: O Mohammad! If you act not with what you are ordered to by your Mighty Lord, He shall torment you.

Ali said: The Prophet (PBUH) sent for me and said: O Ali! Allah commanded that ‘warn your nearest relations’. If I started with my kinsfolk, I knew I would see what I dislike, so I abstained from that. Afterward, Jibrail came to me and said: O Mohammad! If you act not with what you are ordered to by your Mighty Lord, He shall torment you. O Ali! Make us a leg of sheep and some yogurt, and then draw together the offspring of Abdul-Mottalib. I did what he asked for.

They all gathered up for him; that day there were forty men or less including his uncles: Abu Talib, Hamza, Al-‘Abbas and the infidel malignant, Abu Lahab. When I put the dish before them, the Prophet (PBUH) took a portion and tore it with his teeth, then he threw it to the side of the dish and said: Eat by the name of Allah.

They ate so much nothing was left but small leftover on their fingers; By God, I had not seen anyone eat that ravenously. After that, the Messenger of Allah (PBUH) said: O Ali! Bring them water. I did so, and by God, I had not seen anyone drink like those men. When the Messenger of Allah (PBUH) wanted to speak to them,

Abu Lahab suddenly rushed and said: Damn, your fellow bewitched you! Thus, they all left and the Messenger of Allah (PBUH) did not speak to them.

The next day, the Prophet (PBUH) said to Ali: make us the same food and drink as yesterday; this man spoke first and I did not find the opportunity to tell what I heard. I did what he asked me to do and gathered them around for him; the Messenger of Allah (PBUH) did the same as yesterday, and they ate and drank so much they got full. By God, I had not seen anyone eat or drink that ravenously.

Afterwards, the Messenger of Allah (PBUH) said: O you offspring of Abdul-Mottalib! By God, I know no young man of Arab had ever come to his people with what is better than I have brought you; I brought you what matters in this life and the next life”.

Third issue: the start of public notification stage

Ali Bin Ibrahim Al-Qommi said: Three years after the Revelation to the Messenger of Allah (PBUH), the Almighty Allah sent him this Holy Verse:

(Therefore declare openly what you are bidden and turn aside from the polytheists).

Thus, the Messenger of Allah (PBUH) went out and addressed them:

O people of Qoraish! O Arabs! I ask you to worship Allah and throw away hostility and the idols; I ask you to bear witness that there is no god but Allah and that I am the Messenger of Allah. Accept this and you will own the Arabs and non-Arabs, and you will be kings in Heaven.

They mocked him and laughed and insulted him: Mohammed Bin Abdullah has gone mad. Abu Talib asked him: O nephew! What is this? The Prophet (PBUH) replied:

O uncle! This is the religion of Allah embraced by His Angels and Prophets; this is the religion of Ibrahim and the following Prophets. Allah sent me as a Messenger to people.

He said: You are my brother's son. They will not accept this from you, so leave them alone!

The Prophet (PBUH) said:

I cannot. Allah commanded me to call.

Abu Talib left and the Messenger of Allah (PBUH) carried out with calling and warning them on every occasion. Many people embraced Islam as many had already heard about him from the people of the Book. When Qoraish saw this, they went to Abu Talib and said: restrain your nephew from us; he discredits our values, insults our gods, corrupts our young people and sows division among our community. Abu Talib sent for him and said: O son of my brother! Some kinfolk came to ask you to abstain from harming their gods. The Prophet (PBUH) said:

O uncle! I cannot disobey the command of my Lord from calling and warning them from the Torment.

Qoraish gathered and said: how can we deny three hundred and sixty gods and worship only one God. At this point, the Almighty Allah revealed these Holy Verses:

(And they wonder that there has come to them a warner from among themselves, and the disbelievers say: This is an enchanter, a liar. What! makes he the gods a single God? A strange thing is this, to be sure. And the chief persons of them break forth, saying: Go and steadily adhere to your gods; this is most surely a thing sought after. We never heard of this in the former faith; this

is nothing but a forgery ﴿٦٠﴾ Has the reminder been revealed to him from among us? Nay! They are in doubt as to My reminder. Nay! They have not yet tasted My chastisement).

Afterwards, they gathered in the house of Abu Talib and said: O Abu Talib! If your nephew is carrying out with this out of indigence, we collected him money so he would become the richest among Qoraish. Abu Talib met with him and passed him their offer. The Messenger of Allah (PBUH) said:

O uncle! I need no money. Just accept what I brought you and you will be kings in this world and the next world, and you will own the Arabs and non-Arabs.

Then, they came to Abu Talib and said: O Abu Talib! You are one of our elders. Your nephew discredits our values, insults our gods and sows division among our community. We will give you the finest boy in Qoraish, 'Amara Bin Walid; he is the most gorgeous, the most honorable and the youngest of all. He will be your son, and you give us Mohammad to kill him. He replied: This is not fair. You want me to give you my son to kill him, then you want me to raise your son. By God, this will never happen. You know that a camel that loses her young will not have affection for another. Abu Talib turned them away, yet they tried to kill him, but he deterred them from doing so.

Then, Abu Talib said these lines in favor of him:

The Messenger of Allah I protect

With sparkling swords like lightning

As protecting the Messenger of Allah I perish

That passionate protective uncle I am.

He also said:

They said support not who has come with guidance

Be on our side like others did

Hand us Ahmad and we promise you a son

And listen not to blamers

Allah is my Lord and defender I said

From the oppressors of Loay Bin Ghalib.

Fourth issue: when the Almighty Allah halt the scoffers and the Revealed Holy Verses concerning this

Al-Qommi says in his interpretation: scoffers of the Messenger of Allah (PBUH) were five: Al-Walid Bin Maghira, Al-'Aas Bin Wael Al-Sahmi, Al-Aswad Bin Al-Mottalib (Abu Zam'a), Al-Aswad Bin Abd Yaghouth of Bin Zahra and Harith Bin Al-Talatila Al-Khoza'i.

Al-Walid Bin Maghira passed by the Messenger of Allah (PBUH) who was with Jibrail (PBUH). He said:

O Mohammad! This is Al-Walid Bin Maghira, one of the scoffers.

He passed by a man from Khoza'a, who was making him arrows, at the door of the mosque; he stepped on some arrows and injured his heel. Jibrail pointed to that spot and it began bleeding so much so that he was confined to bed at his daughter's. She said: O maiden! The cord to the water canteen has been loosened. Al-Walid said to her: O my daughter! This is not water but your father's blood. Gather my sons and my nephews around as I am dying. When they all arrived, he made

his will and breathed his last.

Al-Aswad Bin Al-Mottalib went past the Messenger of Allah (PBUH) when Jibrail gestured towards his eyesight; he went blind and then died.

When Al-Aswad Bin Abd Yaghouth passed by, Jibrail gestured towards his stomach; he started drinking so much water he was swollen and his stomach was blown up at last.

Al-'Aas Bin Wael passed by him, and Gabriel pointed to his leg. A stub from a tree cut through the sole of his foot; it became swollen and he died.

Harith Bin Al-Talatila went past him and Jibrail spat in his face. He went to the mountains of Tehama where he was sun-burned and blackened so much when he came back to his family, they did not let him in and said: We do not know you. He stayed out thirsty; he drank so much water his stomach was swollen and blown up at last.

At this point, the Almighty Allah revealed these words of His:

(Surely We will suffice you against the scoffers).

Fifth issue: the aggravation the Messenger of Allah (PBUH) received from the disbelievers and Hamza Bin Abdul-Mottalib embraces Islam

A – Waste bags thrown at the Messenger of Allah (PBUH) and Fatima (PBUH) weeping for that

Qoraish made every effort to harm the Prophet (PBUH) and his uncle, Abu Lahab, was the most vicious of all. Once, the Messenger of Allah (PBUH) was under siege when a waste bag was thrown at him. He got sad and went to Abu Talib and said:

O uncle! How much do you care for me?

He replied: What is it, my nephew? The Prophet (PBUH) said:

Qoraish throw bags at me.

Thus, Abu Talib told Hamza to take his sword and went to the mosque where Qoraish were gathered. Abu Talib (PBUH) along with Hamza drew their swords and said: I will pass the bags over your mustache and if you refuse, I will strike your neck. He passed the bags and no one moved, then he turned to

the Messenger of Allah (PBUH) and said: O nephew! This is how much we care for you.

This incident of throwing waste bags at the Messenger of Allah (PBUH) is one of the famous events in books of history, Hadith and biography which points out how much the Messenger of Allah (PBUH) was taking harm and that his supplication and prayers to stopping them were fulfilled. Of course, the status of Fatima had its influence as the Prophet (PBUH) invoked the Almighty Allah against Qoraish only on this issue because he saw Fatima saddened and in tears.

Accordingly, Bokhari, Moslim, Ahmad, Bin Ishaq, Al-Tabari and others reported this incident in different ways but they all present the same thing we mentioned above.

'Amr Bin Maimoun narrated from Abdullah that: The Messenger of Allah (PBUH) was prostrating in worship while some people of Qoraish were gathering around him. They said who would throw this camel dung on his back? 'Oqba Bin Abi Ma'yat came along and threw it on the back of the Prophet (PBUH). Fatima (PBUH) arrived and removed it from his back and called down evil upon who did that.

Abdullah said: I had not seen the Prophet (PBUH) invoked the Almighty Allah against them except that day as he said: O Lord! Behold what the people of Qoraish do. Behold against Abu Jahl Bin Hisham and 'Otba Bin Rabi'a and Shaiba Bin Rabi'a and 'Oqba Bin Abi Ma'yat and Omaiya Bin Khalaf or Obai Bin Khalaf. He counted seven of them.

Abdullah said: I saw them killed in the day of Badr and thrown down a well as Omaiya Bin Khalaf or Obai Bin Khalaf being a fat man, was lopped off before he reached the well.

B – The Prophet (PBUH) asks his companions to have patience and bear the aggravation for the sake of Allah as they will triumph

Al-Hafiz narrated from Al-Hamidi, from Sofyan, from Bayan Bin Bishr and Isma'il Bin Abi Khalid as they said: We heard Qais says: We heard Khabbab says: I came to the Messenger of Allah (PBUH) resting his head against Ka'ba and we had received such a severe harassment from the disbelievers, so I said: O Messenger of Allah (PBUH)! Will you not invoke Allah against them for us? He sat down as his face was reddened and said:

Those before you were to comb someone with iron comb iron underneath their bones deep down the meat or nerve in order to deviate them from their faith and to place saw at the parting of their heads to slit them open in order to deviate them from their faith, and Allah shall conclude this so that the passengers from San'a to Hadhramout would not fear but the Almighty Allah or the wolves for their herd.

Bin Ishaq reports that: Somaiya, Om 'Ammar, was tortured by Al-Maghira Bin Abdullah Bin Makhzoum to turn away from Islam as she kept refusing to do so until they killed her. The Messenger of Allah (PBUH) saw 'Ammar and his mother being tortured in the scorching heat of Mecca and said: O Aal Yaser!

Be patient; you are promised to Paradise.

Mohammad Bin Sirin said: The Messenger of Allah (PBUH) passed by 'Ammar Bin Yasir and saw him in tears, so the Messenger of Allah (PBUH) told him:

What is with you? The infidels forced you; they dipped you in water and you said so and so, if they come to you again, say the same as you had said.

Sa'eed Bin Jobair said: I addressed Bin Abbas: O Bin 'Abbas! Had the infidels tortured Muslims to a great extent that they were excused to keep away from their faith? He said: Yes, by God! If they were to beat someone and starve them to death and leave them with no water so much that they had no strength to sit straight in order to admit to them that Laat and 'Ozza are their gods with the exclusion of Allah, they can say yes; even if they want them to admit that a passing scarab is their god, they can say yes. This is to survive their torture.

Bin Ishaq narrated from Sa'd Bin Abi Waqqas said: We had a prosperous life in Mecca in the company of the Messenger of Allah (PBUH), yet when we were afflicted with adversity, we accepted it and were all patient. Mos'ab Bin 'Omair was a graceful young man of Mecca and very kind with his parents; he put a great deal of exertion for Islam so much so that I saw he was stripped off his skin like when a snake sloughs its skin and we had to carry him away when he seem to be taking his last breath of life. The Almighty Allah gave him the honor of martyrdom in the day of Ohod.

Amir Al-Mu'menin, Ali Bin Abi Talib, (PBUH) said:

I was in the company of the Messenger of Allah (PBUH) in the mosque when Mos'ab Bin 'Omair came out of the sudden covered only with a shredded garment patched with fur. The Messenger of Allah wept when he saw the stage he reached as he used to be in grace. Here, the Messenger of Allah (PBUH) said: How would you finish up if one of you moved from a way of life to another and given one thing while taken another as the walls of your houses being covered like the Ka'ba? They replied: O Messenger of Allah! We will be better then than we are today as we will devote ourselves to worship and strengthening our faith. The Messenger of Allah (PBUH): You are indeed better then.

C – Hamza Bin Abdul-Mottalib – May Allah be pleased with him – embraces Islam

Ali Bin Ibrahim Bin Hashim narrated that Abu Jahl defied the Messenger of Allah (PBUH) and hurt him with words. Some people of Bani Hashim were gathered as Hamza was coming back from hunting; he saw the crowd and said: What is this? A woman said from the rooftops: O Abu Ya'la! 'Amr Bin Hisham confronted Mohammad and hurt him. Hamza got angry and went to Abu Jahl; he took his bow and struck him on the head then lifted him and threw him to the earth; he almost got into a ruthless fight with the crowd.

They said: O Abu Ya'la! Have you inclined to the religion of your nephew? He said: Yes, I bear witness that there is no god

but Allah and that Mohammad is the Messenger of Allah. He said that motivated by anger and zeal, thus when he returned to his house, he was regretful. The next day, he went to the Messenger of Allah (PBUH) who read him a chapter (Sura) from the Noble Quran; Hamza considered it carefully and embraced the religion of Islam, the fact that delighted the Messenger of Allah (PBUH) as well as Abu Talib who said these lines of poetry in this regard:

O Abu Ya'la! Have patience for the religion of Ahmad
And manifest the religion, you be granted victory
Follow who brought the religion from his Lord
With honesty, and support not the infidel
I was pleased when you said you are a believer
So support the Messenger of Allah for the sake of Allah
And tell Qoraish overtly what you became
And tell that Ahmad was no magician

Sixth issue: the Prophet's (PBUH) Midnight Ascension to Bait Al-Maqdis (Jerusalem) and his entering of Shi'b (Defile) Abu Talib – May Allah be pleased with him

The Messenger of Allah (PBUH) made a midnight journey to being carried up by Gabriel on Boraq to Jerusalem; Gabriel showed him the Prophets' (PBUT) Mihrabs (prayer niches) where the Messenger of Allah (PBUH) said prayers. Then, he was taken back; on his way back the Prophet (PBUH) saw a caravan belonged to Qoraish so he had some water and spilled some; they were trying to find a camel they had lost.

When he arrived, he said to Qoraish: The Almighty Allah took me in a midnight journey to Jerusalem and showed me the miraculous signs of the Prophets (PBUT) and their ranks; I also passed by a caravan of Qoraish at so and so and they had a camel lost as I drank some water and pour out the rest.

At this point, Abu Jahl said: Now you can seize this opportunity to ask him how many pillars, lamps and niches it has. They said: O Mohammad! We in fact had entered Jerusalem so describe to us its lamps and niches. Here came Archangel Gabriel and hanged the image of Jerusalem before his face as he

started telling them what they asked. Then they said: we will ask the caravan about what you claimed as soon as they arrive.

Here, the Messenger of Allah (PBUH) said:

As a proof to that, the caravan will arrive at sunrise preceded by a white camel carrying two sacks.

The next day, they were watching the road and some said: This is the sun rising. At that same time the caravan showed up preceded by a white camel. Then, they asked them about what the Messenger of Allah (PBUH) had told them. They said: we lost a camel at so and so; when we came back, we saw some water spilled. In fact, this only added to their arrogance and tyranny.

Seventh issue: the detention of Bani Hashim in Shi'b (Defile) Abu Talib (PBUH)

Al-Rawandi and Al-Tabrasi reported that Qoraish gathered in the chamber of symposium and wrote down a paper in which it was prohibited to eat with Bani Hashim, talk to them, trade with them, take or give in marriage with them until they deliver him to them to kill; they would work hand in hand against Mohammad (PBUH) in order to kill him openly or secretly.

When Abu Talib learned about that, he gathered Bani Hashim and they entered the defile; they were forty men. Abu Talib swore to them by Ka'ba, the Sanctuary (Al-Haram), the Corner (Al-Rokn) and the Stance [of Ibrahim] (Al-Maqam) that if anything happens to Mohammad, he will attack them together with Bani Hashim. He fortified the defile and guarded it night and day; at night time, he would carry his sword along with his sons and nephews and protect the Messenger of Allah (PBUH) while he was lying down; this tired them out.

The Arabs coming to Mecca would not dare to buy anything from Bani Hashim or sell them anything; Abu Jahl together with 'Aas Bin Wael Al-Sahmi, Al-Nadhr Bin Al-Harith Bin Kildeh and 'Oqba Bin Abi Me'yat used to take the roads leading to Mecca to

warn travelers not sell any provisions to Bani Hashim or they will take their possessions away. In fact, Khadija had a lot of money and she spent it in the defile for the sake of the Messenger of Allah (PBUH).

Mat'am Bin 'Adi Bin Nawfal Bin Abdul-Mottalib Bin Abd Manaf refused to take part in the paper and said: This is injustice. Actually, the paper was stamped by forty signets each belonged to a top leader of Qoraish and hung in Ka'ba.

The Messenger of Allah (PBUH) used to come out during the seasons (Mawsim) in order to meet with Arab tribes and tell them:

Will you protect me from treachery and I read you from the Book of Allah, my Lord, for that Paradise could be your reward from Allah?

Abu Lahab here says in return: Assent not to what he says; he is my nephew and he is a lying magician.

This is was the case for four years as they were not allowed to buy or sell except during the seasons; there were two seasons (Mawsim) each year in Mecca, one for 'Omra (the lesser pilgrimage) in the month of Rajab and one for the Great Pilgrimage (Hajj) in the month of Zil-Hijja. Bani Hashim used to come out of the Shi'b during the season to buy and sell; they would not dare to get out from season to season, and for that they were fatigued and hungry. Consequently, Qoraish informed Abu Talib to deliver them Mohammad to kill him; in response,

Abu Talib wrote his long poem in which he said:

I saw the people had no mercy
As all the means they hindered
Know you not our son is no liar?
As he is far from vice!
He prays for clouds with fair face
Orphans and widows he keeps safe
The wretched of Bani Hashim surrounding his place
Although with him they are in grace
By the House of Allah, Never will Mohammad be defeated
As for him we fight with spears and arrows
Never shall we deliver him unless we die
And fail to recall our children and wives
I swear to accomplish my duty for Ahmad
Whom I am passionately in love with
I give my life for him and protect him
And defend him with all I have
As long as he is the beauty in the world
And its grace, and disgrace to who opposes
He is patient, wise, decisive, no reckless
He follows the Almighty Lord, no foe
Thus the Lord support him
With the true religion, no false

Bin Ishaq narrated some of the suffering and persecution Bani Hashim went through in Shi'b Abu Talib (PBUH); indeed, it could have been the first genocide in the Arab history at the hand of the disbelievers.

He says: When the Messenger of Allah may Allah (PBUH) carried on with what he was sent for and when Bani Hashim and Bani Mottalib defended him and refused to hand their brother over to those who abandoned him and when Qoraish learned that there was no way they could reach Mohammad (PBUH), they gathered up to agree with one voice against the Bani Hashim and Bani Mottalib in the sense that they would no more deal with them, take or give in marriage with them and trade with them.

This was all written down on a paper by 'Akramah Bin Hashim Bin Abd Manaf Bin Abduldar. They hung it up in Ka'ba then they rushed to seize the believers in order to shackle them and severely torture them; it was an extremely distressing and agonizing time. Thus, Abu Lahab, the enemy of Allah, walked out before Qoraish and said: Victory to Laat and 'Ozza, O Qoraish! Here the Almighty Allah revealed these words of His:

(Perdition overtake both hands of Abu Lahab, and he will perish. His wealth and what he earns will not avail him. He shall soon burn in fire that flames. And his wife, the bearer of fuel. Upon her neck a halter of strongly twisted rope).

Qoraish heard that and the fact that Abu Talib was serious and decisive in supporting the Prophet (PBUH) drove them to

despair and they began treating Bani Abdul-Mottalib harshly. Consequently, Abu Talib accompanied them to take refuge within the curtains of Ka'ba and they invoked Allah against the injustice of their own people, complete severance of relations, their hostility towards them as well as their pledge to shedding their blood.

Here said Abu Talib: Oh Lord! Our people want nothing but to defeat us, so hasten our victory and prevent them from killing my nephew. After that he went to the crowd from Qoraish who were watching him and his companions and said: I swear by the Lord of this House you stop severance of relations or we will pray to Allah to inflict on you what you detest. They replied: O Bani Abdul-Mottalib! No reconciliation between us and no relations until that fool lad is dead.

Thus, Abu Talib entered the defile, close to Mecca, along with his nephew, his brothers and the believers to support the Prophet (PBUH) and consequently to defend the religion of Allah. When 'Amr Bin 'Asi and Abdullah Bin Abi Rabi'a came back to Qoraish and passed what Al-Najashi said about Mohammad (PBUH) and his companions, they intensified their aggravation towards the Prophet (PBUH) and his companions.

They used to be severely beaten and completely besieged; they were not allowed to buy any form of goods from the markets and no one was allowed to enter any food or any form of goods for them. They could only leave the Shi'b during the seasons, nevertheless Qoraish used to get ahead of them to

markets in order to buy the goods and raise the prices for them. The crier of Al-Walid Bin Al-Maghira used to shout addressing Qoraish: Raise the price if any of them come to buy food from you.

Younis reported from 'Isa Bin Abdullah Al-Tamimi that Al-Rabee' Bin Anas said: I stopped by Al-Walid Bin Al-Maghira and said: (Ignoble, besides all that, base-born). He said: Obscene, beside all that, wicked.

Younis reported from Bin Ishaq that "Al-Walid used to say: Raise the price if any of them come to buy food from you. Buy all the goods so they find nothing, and I pay for you in case you lack money. They went on with the siege for three years until the followers were exhausted; one could hear the voices of their children crying from a far distance. Some people of Qoraish started to resent what Bani Hashim were put in as well as the unjust paper through which they were committed to work against Mohammad (PBUH) and his followers.

Abu Talib was afraid they would murder the Messenger of Allah (PBUH) at night or in secret, so he used to let the Messenger of Allah (PBUH) sleep between him and his sons.

During the night, the people of Qoraish used to hear the children of Bani Hashim crying in the Shi'b out of hunger, and in the morning they would gather at Ka'ba and ask each other: How was your family yesterday? They would reply: Fine, but your brothers there in the defile have children crying all night out of hunger. Some of them liked what was happening to Mohammad

(PBUH) and his followers and some others disliked it.

Younis narrated from Bin Ishaq that Qoraish carried on with that against Bani Hashim and Bani Al-Mottalib for two or three years until the followers were severely exhausted; they used to provide their requirements in secret so that Qoraish would not notice.

I was told that Hakeem Bin Hozam went out one day along with a man carrying food for his aunt, Khadija Bint Khowailid, who was with the Messenger of Allah (PBUH) in the defile. Abu Jahl saw him and said: You are taking food to Bani Hashim! I swear I will not let you go with the food before I disclose this to Qoraish.

Abu Al-Bokhtori Bin Hashim Bin Al-Harith Bin Al-Asad said: How do you prevent him from giving his aunt the food she had with him? Abu Jahl refused to let him go, so Abu Al-Bokhtori picked up a leg of a camel and hit him hard as Hamza Bin Abdul-Mottalib was watching nearby; they did not want the Messenger of Allah (PBUH) and his companions to hear about that and rejoice at this misfortune.

The Messenger of Allah had four years in Shi'b Abu Talib, and then the Almighty Allah sent some termites to eat their spiteful paper with all its severance of family ties and injustice and oppression yet left the name of Allah. After that, Jibrail came down to inform the Messenger of Allah (PBUH) about that and he told Abu Talib.

He put on his clothes and went to the mosque where Qoraish were gathered. When they saw him, they said: Abu Talib got weary and came to hand his nephew over. He approached them and greeted. They said: O Abu Talib! It is apparent that you have come to reconnect and return to our community and deliver your nephew to us. He replied: By Allah, I have not come for that, but my nephew told me the Almighty Allah informed him that He had sent termites to eat your spiteful paper with all its severance of family ties and injustice and oppression yet left the name of Allah. So, check your paper; if I was wrong, I will hand him over to you and you do know it is sealed with forty signets.

When they got to their paper, every man among them checked his signet and then they unsealed it; it had no letters but "In the Name of You, the Lord". At this moment, Abu Talib said: O people! Fear Allah and stop what you are doing. Everyone scattered without saying a word and Abu Talib went back to the defile to spread the news.

In fact, several prominent men from Bani Abd Manaf, Bani Qosai and some men of Qoraish born to women from Bani Hashim such as Mat'am Bin 'Adi Bin 'Amer Bin Loay, who was an elderly man with wealth and children, as well as Abu Al-Bokhtori Bin Hisham, Zohair Bin Omaiya Al-Makhzoumi, and other noble men denounced the paper and said: We deny the content of this paper. But Abu Jahl said: This is an act done in the darkness of the night, then the Prophet (PBUH) and his followers came out and mingled with people.

Eighth issue: the death of Abu Talib and Khadija (PBUT)

Abu Talib passed away two months later and few days after that Khadija passed away – it is reported it was three days and also ten days, in fact during the first ten days of Ramadhan, as well as a month. These were two significant incidents the Messenger of Allah (PBUH) was deeply grieved by. When Ali Bin Abi Talib came to him, he was lamenting:

O uncle! You adopted me when I was an orphan and raised me since I was young and hugely supported me; May Allah reward you well.

The Prophet (PBUH) asked Ali (PBUH) to have him washed.

Then he went out addressed the people:

By Allah, I will intercede for my uncle so much that the people of Thaqaalain will be amazed.

Al-Mofid and Al-San'ani reported from Bin 'Abbas that the Prophet (PBUH) intercepted the funeral of Abu Talib and said:

You kept to the relations. May Allah reward you well, O uncle.

Mohammad Bin Ishaq Bin Yasar narrated that Khadija Bin

Khowailid and Abu Talib passed away in the same year, then all forms of calamities fell upon the Messenger of Allah (PBUH); indeed, Khadija was faithful to Islam as the Prophet (PBUH) always felt at ease with her.

Abu Abdullah Bin Mandah reported in 'The Knowledge' that the death of Khadija was three days after the death of Abu Talib. Al-Waqidi asserted that they came out of the defile in the year three BH, this year in which both Khadijad and Abu Talib passed away with thirty five day difference.

The Messenger of Allah may Allah (PBUH) had such a great loss he named that year, 'the year of mourning'.

Ninth issue: the Messenger of Allah (PBUH) presents himself to Arab tribes

A – What happens after the death of Abu Talib (PBUH) when the Messenger of Allah (PBUH) presents himself to Arab tribes and the people of Taif

When Abu Talib (PBUH) passed away, calamities upon the Messenger of Allah (PBUH) were intensified greater than before as he lost his unlimited support. Consequently, Qoraish seized the opportunity to increase its aggravation against the Prophet (PBUH) so much that they planned to kill him waiting for a suitable opportunity.

Bin Ishaq says in this regard: The aggravation Qoraish practiced against the Messenger of Allah (PBUH) after the death of Abu Talib was more severe than when he was alive so much so that they threw dirt on his head; on his arrival, his daughter, Fatima (PBUH), washed the dirt off his head and cried, so the Messenger of Allah (PBUH) said to her:

O my daughter! Do not cry as Allah indeed guard your father.

This reveals the massive suffering the Messenger of Allah (PBUH) had been through after the death of Abu Talib (PBUH) as

well as the strife and support Abu Talib had for the Prophet (PBUH).

This is crystal clear in the Hadith from the Prophet Mohammad (PBUH):

Qoraish did no harm I detest until Abu Talib passed away.

The Messenger of Allah (PBUH) used to present himself to Arab tribes during the seasons and speak to the honorable; he asked nothing but protection and said: I compel none of you to do anything. If you consent to what I call you for, so be it, but if you refuse, I shall not compel you; I want you to watch over me from being killed so that I can spread the messages of my Lord for as long as I am alive.

The tribes did not believe him and said: His clan knows him better. Do you think this man will be of any good to us when his own people expelled him? The Prophet (PBUH) then went to Thaqeef in Taif hoping to find refuge. He met three brothers who were also among the elders of Thaqeef: Abd Yalil Bin 'Amr, Habib Bin 'Amr and Mas'oud Bin 'Amr. He introduced himself to them and shared his grievance from his people.

One of them said: I would steal the curtains Ka'ba if Allah sent you with anything. Another said: How strange Allah would send someone like you. The other said: By Allah, I will speak no more with you; if you were the Messenger of Allah, you would be of far greater honor to speak to and if you were lying, you would be of such immense evil even to speak to.

They mocked among and spread his news among their tribe that stood in two rows on his way and when the Messenger of Allah (PBUH) came along, they threw stones with every step he put. With bleeding legs, he headed to a wall and sat in the shadow of a tree in pain and anguish.

The prophet (PBUH) noticed 'Otba Bin Rabi'a and Shaiba Bin Rabi'a who held resentment against Allah and His Messenger. When they saw him, they sent a servant of theirs, named 'Addas, from Ninawa, with some grapes. When 'Addas approached him, the Messenger of Allah (PBUH) asked him:

Where are you from?

He said: I am from Ninawa. The Prophet (PBUH) said:

From the city of the righteous man, Younis Bin Matta?

Addas said: How do you know about Younis Bin Matta? The Messenger of Allah (PBUH) who never despised anyone to tell the message of his lord to said:

I am the Messenger of Allah and the Almighty Allah told me about Younis Bin Matta.

When he told him what Allah revealed to him regarding Younis Bin Matta, 'Addas prostrated himself for Allah and kept kissing the bleeding feet of the Prophet (PBUH); 'Otba and Shaiba perceived what their servant did and asked him when he came back: Why would you bow down for Mohammad and kiss his feet when you never did that for one of us? He replied: This righteous man told me about a messenger sent by Allah to us,

named Younis Bin Matta. They laughed and said: Do not allow him lure you from Christianity; this man is a deceiver. Then the Messenger of Allah (PBUH) went back to Mecca.

Ali Bin Ibrahim Bin Hashim said: The Messenger of Allah (PBUH) returned from Taif and got near Mecca as a pilgrim, but he loathed to enter Mecca without having a supporter, so he said to a man from Qoraish who secretly submitted to Islam: Go to Al-Akhans Bin Sharif and tell him that Mohammad asks you to protect him so he can circumambulate (Tawaf) as he is a pilgrim.

He met Al-Akhans and passed him the request of the Messenger of Allah (PBUH). Here Al-Akhans said: I am not from Qoraish but I am an ally and I am afraid they would violate my support and that is a disgrace. He came back and informed the Messenger of Allah (PBUH) who was hiding in the defile of Hira along with Zaid. The Prophet said: Go to Sohail Bin 'Amr to protect me so I do the Tawaf around Ka'ba. He passed this message to Zaid but he refused, so the Messenger of Allah (PBUH) said to him:

Go to Mat'am Bin 'Adi and ask him to protect me so I can do the Tawaf.

He passed the request to Mat'am who asked about the whereabouts of Mohammed. He is nearby, he replied. Here Mat'am said: Tell him I would protect him and he can come to circumambulate for as much as he wishes. Thus, the Messenger of Allah (PBUH) advanced to Mecca as Mat'am gathered his sons, sons-in-law and his brother, To'aima Bin 'Adi and said: Arm

yourselves as I have provided protection for Mohammad. Stay alert around Ka'ba so he can do the Tawaf.

They were ten armed men when the Messenger of Allah (PBUH) came along and entered the mosque. At that point, Abu Jahl saw him and said: O Qoraish! This is Mohammad all alone; his supporter has died so you can finish your business with him now. To'aima Bin 'Adi said: O uncle! Say no word as Abu Wahab is supporting Mohammad. Here Abu Jahl approached Mat'am Bin 'Adi and said: O Abu Wahab! Are you a supporter or a convert? Only a supporter, he replied. Your support shall not be violated, Abu Jahl said.

When the Messenger of Allah (PBUH) finished his Tawaf, he came to Mat'am and said:

O Abu Wahab! You protected me well, and now you can stop.

He said: Should you stay under my protection?

The Prophet (PBUH) said:

I loathe staying under protection of a disbeliever for more than a day.

Mat'am said: O Qoraish! Mohammad is no more under my protection.

B – How people of Medina embraced Islam and the content of 'Aqaba oath of allegiance

Ali Bin Ibrahim said: As'ad Bin Zirara and Zakwan Bin Abd Qais arrived at one the seasons of Arabs. Both were from

Khazraj tribe that was in a state of war between Aws, but they were beaten by Aws in the last war at Bo'ath. As'ad Bin Zirara and Zakwan Bin Abd Qais went to Mecca for 'Omra in the month of Rajab asking for alliance against Aws.

As'ad Bin Zirara was a friend of 'Otba Bin Rabi'a, so he stayed at his and said: There was a war between us, but now we are here to ask for your alliance against them.

'Otba: We are greatly occupied now with something else.

As'ad: What might occupy you on your own ground?

'Otba: There is a man who claims he is the Messenger of Allah; he discredits our values, insults our gods, corrupts our young people and sows division among our community.

As'ad: Who is he?

'Otba: Mohammad Bin Abdullah Bin Abdul-Mottalib, an honorable man of a decent family.

As'ad and Zakwan along with all the people of Aws and Khazraj used to hear from the Jews, including Al-Nadheer, Qoraiza and Qinqa', that "the time has come for a prophet to rise in Mecca and be immigrant to Medina; we shall be killing you through him, O Arabs!

This produced a great deal of effect upon As'ad.

As'ad: Where is he now?

'Otba: He is under siege as they are not allowed to leave the Shi'b except in the season. Do not listen to him for he is a magician; he can enchant you with his words.

Clearly, this was during the time when Bani Hashim was besieged in Shi'b Abu Talib.

As'ad: What should I do as I have to perform 'Omra and the Tawaf?

'Otba: Put cotton in your ears.

As'ad entered the mosque, stuffed his ears with cotton. He circumambulated around the House. He caught sight of the Messenger of Allah (PBUH), who was under siege along with some people of Bani Hashim, and said to himself: How silly I am. It is such a story going on in Mecca and I have to learn about it so can share it later with my people.

He threw away the cotton and said to the Messenger of Allah (PBUH) said: Good morning (An'am Sabahan).

The Prophet looked up and said:

Allah gave us what is better; it is the greeting of the people of Paradise, Salam 'Alaikom.

As'ad said: Your time is looming. What is it that you call for, O Mohammad?

The Messenger of Allah (PBUH) replied:

To bear witness that there is no god but Allah and that I am the Messenger of Allah, and I call you to:

(...not associate anything with Him and show kindness to your parents, and do not slay your children for fear of poverty – We provide for you and for them – and do not draw nigh to indecencies, those of them which are apparent and those which are concealed,

and do not kill the soul which Allah has forbidden except for the requirements of justice; this He has enjoined you with that you may understand◊ And do not approach the property of the orphan except in the best manner until he attains his maturity, and give full measure and weight with justice – We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just though it be against a relative, and fulfill Allah's covenant; this He has enjoined you with that you may be mindful).

Having heard that, As'ad said: I bear witness that there is no god but Allah, the One with no partner, and that you are the Messenger of Allah. O Messenger of Allah! I give my life for you. I am from Yathrib, the tribe of Khazraj as there is severance between us and our brothers from Aws. I will be so grateful if Allah reconnects us again through you. There is also a man from my tribe that I hope he does the same.

O Messenger of Allah! I swear we have been hearing from Jews about you; they predicted your appearance and informed us about you attributes; we do hope our land would be the direction to which you migrate and reside as well. Praise be to Allah Who led me to you. I just came here asking alliance for our people, but Allah offered us with much better than I came for.

At this point, Zakwan turned up, so As'ad told him: This is the Messenger of Allah whom Jews told us about. Come over here and submit to Allah. Zakwan did embrace Islam, then they said: O Messenger of Allah! Send us a man to teach us the Noble Quran and call people to your ordain. Thus, the Messenger of

Allah (PBUH) asked Mos'ab Bin 'Omair to accompany As'ad.

Mos'ab was a young man who knew a lot of Quran. He used to live in ease and comfort as he was favored by his parents over their other children; he never left Mecca, but when he embraced Islam, they turned away and he went with the Messenger of Allah (PBUH) to live in the defile with great difficulty. They along with Mos'ab Bin 'Omair were headed to their people and they told them about the Messenger of Allah (PBUH); several men from each tribe acceded their call.

Mos'ab resided with As'ad Bin Zirara and he walked around Khazraj meetings every day. Aws and Khazraj agreed to make him their king for his nobility and generosity as they had chosen him a crown. Here As'ad said to Mos'ab: My maternal uncle Sa'd Bin Mo'az is one of the elders of Aws; he is a wise noble man obeyed by the people of Bani 'Amr bin Awf. If he submits too, we will fulfill our goal, so let us go to him.

When Mos'ab and As'ad arrived at the neighborhood of Sa'd Bin Mo'az, they sat by a well of theirs and read some Quran to the young people who had gathered around them. Sa'd Bin Mo'az learned about this, so he said to a noble man named Osaid Bin Hodhair: I learned that Abu Omama, As'ad Bin Zirara, is here with this man from Qoraish to corrupt our young people; bring him over and tell him off.

When As'ad saw Osaid Bin Hodhair coming, he said to Mos'ab Bin 'Omair: This noble man will be a great help if he submits; make every effort in persuading him. When Osaid

arrived, he addressed As'ad: O Abu Omama! Your uncle tells to stop corrupting the youth; beware of Aws!

Here Mos'ab said: Be seated. We shall offer you something; take it if you liked and if you disliked, we shall leave you. He sat down and listened to Mos'ab reciting a chapter (Soura) from the Noble Quran, then he said: What do you do when you submit to this?

Mos'ab said: We take a bath (Ghosl) and wear two pure (Tahir) garments and say the two testimonies and say two prayers (Rok'a). Thus, he jumped into the well with his clothes on, then he came out and squeezed his clothes then said: I bear witness that there is no god but Allah and that Mohammad is the Messenger of Allah. After that, he said two prayers and then addressed As'ad: O Abu Omama! I will send you your uncle; do your best so he complies.

Osaid went back to Sa'd Bin Mo'az who said the moment he saw him: I swear Osaid has returned to us a different person from when he left us.

Sa'd Bin Mo'az came to them and Mos'ab read him from the Noble Quran:

(Ha Mim! A revelation from the Beneficent, the Merciful God).

Here, Mos'ab said: By Allah, We noticed Islam on his face before he spoke. He asked for two pure pieces of clothing, bathed, said the two testimonies (Shahadatain) and two prayers, then he held Mos'ab's hand and said: Disclose your ordain and

fear no one.

After that, he addressed Bani 'Amr Bin 'Awf and yelled: O Bani 'Amr Bin 'Awf! No man, woman, young and old will remain indoors. Come out; this is no time for hiding. When they all gathered, he said: What am I to you? They replied: You are our master. There is nothing we do not obey you with; give us your order. Here he said: Your word – men, women, young and old – is inviolable to me. Bear witness that there is no god but Allah and that Mohammad is the Messenger of Allah. Praise be to Allah for this blessing. He is the one Jews told us about.

There was a Muslim in every single house of Bani 'Amr Bin 'Awf that day. He turned then to Mos'ab Bin 'Omair and said: Disclose your ordain and publicly call people. Islam spread in Medina as many people submitted including the nobility.

The Messenger of Allah (PBUH) was informed about the submission of Aws and Khazraj to Islam, as Mos'ab wrote to him about that. Qoraish used to torture their people embracing Islam, so the Messenger of Allah (PBUH) ordered them to flee to Medina. They were sneaking away one man at a time, and when they arrived to Medina, Aws and Khazraj dearly welcomed them and housed them.

When Aws and Khazraj came to Mecca, the Messenger of Allah (PBUH) met with them and said:

Will you protect me from treachery and I read you from the Book of Allah, your Lord, for that Paradise could be your reward

from Allah?

They said: Aye, O Messenger of Allah! Order us what you and your Lord want. The Prophet (PBUH) said:

We shall meet in 'Aqaba, in the middle night of Tashriq.

They went on pilgrimage to Mona; there were many Muslims among other disbelievers including Abdullah Bin Obai. The Messenger of Allah (PBUH) said to them on the second day of Tashriq: Come to the house of Abdul-Motallib in 'Aqaba. Beware not to wake anyone; sneak one by one. The Messenger of Allah was residing at Abdul-Motallib's house along with Hamza, Ali and Al-Abbas. Seventy men from Aws and Khazraj gathered in that house, then the Messenger of Allah (PBUH) addressed them:

Will you protect me from treachery and I read you from the Book of Allah, your Lord, for that Paradise could be your reward from Allah?

As'ad Bin Zirara, Al-Bara Bin Ma'rour and Abdullah Bin Hozam replied: Aye, O Messenger of Allah! Order us what you and your Lord want. The Prophet (PBUH) said:

Protect me the way you protect yourselves and protect my family the way you protect your families and children.

They said: What do we get for that? He said:

Paradise, and you will own the Arabs and non-Arabs as you will be kings.

They said: We are in agreement. Then, Al-'Abbas Bin

Nadhla, of Aws, rose and said: O people of Aws and Khazraj! Are you aware what you are heading to? Bloody violent wars, wars against the kings of the world; it is a big disgrace if you abandon him when afflicted with calamity. For now, the Messenger of Allah is only in disagreement with his own people. Abdullah Bin Hozam, As'ad Bin Zirara and Abu Al-Haitham Bin Al-Taihan said: O Messenger of Allah! We give our lives for you. Order us what you and your Lord want. The Messenger of Allah (PBUH) said:

Choose twelve leaders among yourselves to take charge on your behalf like when Moses chose twelve leaders from the children of Israel.

They said: Choose whoever you see fit. Here, Gabriel (PBUH) began pointing out to choose nine men from Khazraj – As'ad Bin Zirara, Al-Bara Bin Ma'rour, Abdullah Bin Hozam, Abu Jaber Bin Abdullah, Rafi' Bin Malik, Sa'd Bin 'Obada, Al-Monzir Bin 'Amr, Abdullah Bin Rawaha, Sa'd Bin Al-Rabee' and 'Obada Bin Al-Samit – and three from Aws – Abu Al-Haitham Bin Al-Taihan, who was from Yemen but he was an ally of Bani 'Amr Bin 'Awf, Osaid Bin Hodhair and Sa'd Bin Khaithama.

When they gathered and pledged allegiance to the Messenger of Allah (PBUH), Iblees (Satan) shouted: O Qoraish! O Arabs! The people of Aws and Khazraj pledged allegiance to Mohammad in order to wage war against you. The people of Mona heard that, hence Qoraish got agitated and carried arms. The Messenger of Allah (PBUH) learned about that and said to the Supporters (Ansar):

Scatter!

They said: O Messenger of Allah! Order us to attack them with these swords of ours. The Prophet (PBUH) replied:

I was not ordered to do so, and Allah did not consent to fight them.

They said: O Messenger of Allah! Thus, depart with us. he said:

I shall wait the command of Allah.

All people of Qoraish took up arms; Hamza and Ali Bin Abu Talib (PBUT) carried their swords and went out. When Hamza saw them, he said: I swear to God I will strike anyone tries to pass. Thus, they went back to Abdullah Bin Obai and said: We learned that your people took the oath of allegiance to Mohammad to fight us. Abdullah swore to them that they had not and that he no knowledge about this. They believed him and left. At this point, the Supporters spread out and the Messenger of Allah (PBUH) went back to Mecca.

Topic Six

The Prophet (PBUH) Leaves Mecca and Migrates to Media

First issue: the cunning plan of the disbelievers to kill the Messenger of Allah (PBUH)

Forty men of Qoraish gathered in the chamber of symposium; they were the elite and the nobility of Qoraish, all over forty years except 'Otba Bin Rabi'a. The accursed Iblees came to them in the form of an old man. The gatekeeper said to him: Who are you? He replied: I am an elder from Najd asking to join. When he entered, he addressed the attendees: I was told about your meeting and about this man, so I came to share my opinion with you.

Abu Jahl said: O People of Qoraish! We were the most revered among Arabs. We are in the land of God and under His protection, not to mention that Arabs throng to us twice a year; we never felt that threatened as we do now. Mohammed is one of us and we used to call him 'the honest' for his righteousness and honesty, then he claimed that he is the messenger of Allah (PBUH); he discredited our values, insulted our gods, corrupted our young people and sowed division among our community.

My opinion is to send a man to kill him in secret and if Bani Hashim claimed for his blood, we will give them ten times as much as the blood money is.

Satan said: This is a malignant idea. Bani Hashim will never stand to see the killer of Mohammad walk around and there will definitely be wars between you and within your stronghold.

Another said: Let us imprison him in a house until he declines in power and dies like Zohair and Al-Nabighah.

Satan said: Bani Hashim will not accept that, and when the Arabs gather during the season, they will release him and he will bewitch them by his magic.

Another said: Let us expel him from our land so we can devote ourselves to our gods.

Satan said: This idea is more malignant than the two before. He is the most persuasive and eloquent man and you voluntarily want to send him to Arabs so he bewitches them by his magic and then turn them against you.

They were all confused. They said to the cursed Satan: What is your idea? He said: There is only one idea; a number of honorable men from each tribe of Qoraish, including Bani Hashim, come together with their swords and all strike him together. This way, his blood would be dispersed among Qoraish and Bani Hashim would not be able to claim his blood, especially when they would have already participated in his killing. Therefore, they can do nothing but ask for blood money; you

could give them three times blood money or even ten times if they wanted.

They all said: We will follow the advice of the Najdi elder. They chose fifteen men, including Abu Lahab, to go kill the Messenger of Allah (PBUH). Here, the Almighty Allah revealed to His Messenger (PBUH):

(And when those who disbelieved devised plans against you that they might confine you or slay you or drive you away; and they devised plans and Allah too had arranged a plan; and Allah is the best of planners).

They agreed to get together at night time and to keep this secret. Here Abu Lahab said: It is better if we watch him and then we can attack in the morning. Accordingly, they spent the night surrounding the chamber of the Messenger of Allah (PBUH).

Second issue: Imam Ali (PBUH) sacrifices himself by spending the night in the bed of the Messenger of Allah (PBUH)

Sheikh Al-Tousi – Allah Bless His Soul – reports the details of this incident from Abu ‘Obaida Bin Mohammad Bin ‘Ammar Bin Yasir that the Almighty Allah protected His Prophet (PBUH) through his uncle, Abu Talib. None of his people could sadden him during his life, but when Abu Talib passed away, Qoraish achieved its purpose with the Messenger of Allah (PBUH) and harmed hard.

The Prophet (PBUH) said:

How quick we missed you, O uncle! You kept to the relations, so may Allah reward you well.

A month later, Khadija passed away and that deepen the grief of the Messenger of Allah (PBUH). Hind said: The prominent people of Qoraish rushed to the Chamber of Symposium to plot against the Messenger of Allah (PBUH). Some of them said: Let us build a room and lock him there so that none of his followers can reach him, and he will consequently

meet death. This was the idea of Al-'Aas Bin Wael and Omaiya and Obai Bin Khalaf.

Someone said: What a bad idea! If you do so, he will find great sympathy and abundant alliance, especially during the seasons and the months of Prohibition (Haram), and he will be released. Give us some other opinions. 'Otba, Shaiba and Abu Sofyan said: Let us tie Mohammad fast to a strong camel and hit it with the side of the spear so the camels rip him apart while running through the rugged land.

Someone said: This idea is useless. What if he could get on this camel to safety?! He would meet different tribes from different places and he would cast his spell on them and turn them against you. They will then come to you in battalions and you will be perished in the twinkling of an eye, just like the tribe of Iyad and others. What do you say?

Here Abu Jahl said: My opinion is that you go to your ten tribes and send a man from each tribe with a sharp sword. They should wait until dusk and then enter to slaughter him so his blood go in vain among the tribes of Qoraish as Bani Hashim and Bani Mottalib cannot challenge all the tribes of Qoraish. They replied: You hit the nail on the head, Abu Al-Hakam.

Archangel Gabriel preceded their evil plot and delivered the Divine inspiration to the Messenger of Allah (PBUH) represented in this Holy Verse:

(And when those who disbelieved devised plans against you

that they might confine you or slay you or drive you away; and they devised plans and Allah too had arranged a plan; and Allah is the best of planners).

When Gabriel (PBUH) informed the Prophet (PBUH) about the revelation of Allah, he decided to immigrate, so he called Ali Bin Abu Talib (PBUH) and said:

Oh Ali! Archangel Gabriel came down to me with this verse – above – telling me that Qoraish gathered and planned to kill me. My Almighty Lord revealed to me to leave the land of my people and go to Thawr cave in the dark. He commanded me to command you to spend the night in my bed in order to cover my track. What do you say and what will you do?

Ali (PBUH) said:

Will you be safe if you I stay in your bed, O Prophet of Allah?

The Messenger of Allah (PBUH) said:

Yes.

Ali (PBUH) smiled fell to the ground in prostration to thank the Lord for the news the Messenger of Allah (PBUH) gave him about his safety. Ali (PBUH) was the first to prostrate in worship to express gratitude to Allah after the Messenger of Allah (PBUH). Then, he raised his head and said:

Carry out with your command. You have my head and my heart. Order me the way you see fit and I will follow. No success granted but by Allah.

The Messenger of Allah (PBUH) said:

Even if I make it look like you are me?

Ali said:

Even if you do so.

The Messenger of Allah (PBUH) said:

Lie down on my bed and wrap yourself in my Hadhrami sheet I tell you. O Ali! The Almighty Allah put His Holy men to the test in accordance with their faith and their status in His religion; the most to be afflicted are the Prophets, then the Guardians and so forth. He put you to the test, O my cousin, as He put me to the test through you like He tested Ibrahim Al-Khalil through Isma'il Al-Zabih. Patience, patience, as the mercy of Allah is close to well-doers.

The Prophet (PBUH) took him in the arms and cried; Ali (PBUH) also cried for parting the Messenger of Allah (PBUH). The Prophet (PBUH) asked Abu Bakr Bin Abi Ghohafa and Hind Bin Abi Haala to advance before him to a point leading to the cave as he stayed with Ali (PBUH) in his place asking him to have patience. After night prayers, the Messenger of Allah (PBUH) went out in the dark as Qoraish were scouting the area around his house waiting for the midnight. When the Messenger of Allah (PBUH) went out, he was reading this Holy Verse:

(And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see).

Then, he took a handful of dust and spread it over their heads; hence they failed to notice him until he could pass them

and went to Hind and Abu Bakr him to pursue their way to the cave. Hind took some orders from the Messenger of Allah (PBUH) and returned to Mecca as the Prophet (PBUH) and Abu Bakr entered the cave.

As darkness fell, the perfidious aggressors advanced to the chamber of the Prophet (PBUH) not knowing that Imam Ali (PBUH) had taken his place. Before dawn, they attacked Ali (PBUH). The houses of Mecca at that time had no doors, so Imam Ali (PBUH) saw them rushing to him with their swords drawn. He leaped off the bed and Khalid Bin Al-Walid Bin Al-Moghira, who was leading them, panicked, dropped his sword and growled like a camel. Imam Ali rushed at them with Khalid's sword; they were scared away like sheep outside the chamber, and when they noticed he is Ali (PBUH), they said: You are Ali?! He replied:

I am Ali.

They said: We do not want you. Where is your fellow? He said:

I do not know about him.

Imam Ali (PBUH) was actually aware that the Almighty Allah rescued His Prophet (PBUH) and that he was hiding in the cave. Qoraish began searching for the Prophet (PBUH) and Ali (PBUH) waited until night time and set off with Hind Bin Abi Haala to meet with the Messenger of Allah (PBUH) in the cave; he ordered Hind to buy him and his fellow two camels.

Abu Bakr said: O Prophet of Allah! I have already prepared two camels for you and me to ride them for Yathrib.

The Messenger of Allah (PBUH) said:

I will take none of them unless I pay.

He said: As you wish.

The Messenger of Allah (PBUH) ordered Imam Ali (PBUH) to pay him, and then he asked him to honor his financial obligations and discharge the deposits. In pre-Islamic times, Qoraish used to call Mohammad (PBUH) 'the honest' as they entrusted him with their money and belongings and so did the Arabs coming to Mecca in the season. This also was the case when he was chosen as the Prophet to spread the Message.

Ali (PBUH) followed his order and cried day and night:

Whosoever has a deposit with Mohammad come to take it back.

Imam Ali (PBUH) reported that the Messenger of Allah (PBUH) said:

They will not do you any harm from now on unless you come to me, O Ali! Thus, return my deposits before people in public. I also entrust you with my daughter, Fatima, as I entrust my Lord with both of you.

He ordered him to buy camels for himself, the Fatimid and whoever wants to migrate with him from Bani Hashim. Abu 'Obeida said: I asked 'Obaidullah – Bin Abu Rafi' – if the Messenger of Allah (PBUH) could afford to spend that much?

He said: I also asked my father the same thing. He told me about the fortune Khadija (PBUH) had; the Messenger of Allah (PBUH) said:

No money was ever of benefit to me like Khadija's (PBUH) money.

The Messenger of Allah (PBUH) used to lend a hand to those in need and those in debt; he supported the poor among his companions living in Mecca as he helped them to immigrate. Khadija had the biggest and the wealthiest caravan among Qoraish when they used to make the winter and the summer journeys. The Messenger of Allah (PBUH) spent as much money as he desired during her life, and when she passed away, he along with her children inherited her wealth.

The Messenger of Allah (PBUH) also said to Ali giving him a piece of advice:

When you accomplish what I charged you with, be prepared to immigrate for Allah and His Messenger. Come to me when you get my letter and stay no more.

The Messenger of Allah (PBUH) remained in the cave for three days, and then he was headed to Medina. On the other side, Ali (PBUH) was staying on the bed of the Prophet (PBUH).

Third issue: the Prophet (PBUH) leaves the cave to migrating to Medina as he awaits for the arrival of Imam Ali (PBUH) in Qiba

The Messenger of Allah (PBUH) stayed for three days in the cave until the Almighty Allah gave him the permission to immigrate and said: O Mohammad! Depart Mecca as you have no supporters left there after Abu Talib. When the Messenger of Allah (PBUH) left the cave, he saw a shepherd from Qoraish, named Abdullah Bin Oraiqit Al-Laithi. The Prophet (PBUH) called him and said:

O Bin Oraiqit! Can I trust you with my life?

He said: I will protect you as I will not lead them to you. Where do you want to go, O Mohammad?

The Prophet (PBUH) replied:

To Yathrib.

He said: By Allah, I will guide you through a route which nobody would discover.

Here the Messenger of Allah said to him:

Go to Ali and tell him that Allah gave me permission to emigrate, thus I need some supplies and a camel.

Abu Bakr said: Go to my daughter, Asmaa and tell her to prepare some supplies and two camels and inform 'Amer Bin Fohaira – he was one of the servants of Abu Bakr who embraced Islam – about our situation and tell him to bring us the supplies and the two camels.

Bin Oraiqit met with Ali and passed him the message and Ali Bin Abi Talib sent the Messenger of Allah (PBUH) some supplies and a camel; Bin Fohaira also sent some supplies along with two camels.

The Messenger of Allah (PBUH) followed Bin Oraiqit on the road to Nakhla but through the mountains, and they returned to that road only when they arrived at Qodaid where they stayed at Om Ma'bad's. The next day, Qoraish came and asked Soraqa about the Prophet (PBUH). He said: I heard he revolted against you. This whole area stood up for you, but I noticed no one. You can go back now; be certain we will do enough.

The Supporters (Ansar) learned that the Messenger of Allah (PBUH) was heading toward them. They were expecting his arrival, thus men and women used to go out to the road waiting for him from the early morning and go back when it became very hot.

It was narrated from Bin Shihab Al-Zohri that: The migration of the Messenger of Allah (PBUH) took place three

months after the night of 'Aqaba. The oath of allegiance to the Messenger of Allah (PBUH) by the Supporters was at the night of 'Aqaba in the month of Zil-Hijja and his arrival to Medina was on Monday, twelve days to the end of Rabee' Al-Awwal.

The Supporters went out waiting for the arrival of the Messenger of Allah (PBUH), but after a while, they were disappointed and so returned to their houses. On his way to Medina, the Messenger of Allah (PBUH) arrived at Halaifa and asked about the directions to Bani 'Amr Bin Awf.

A Jewish man saw three riders on the road to Bani 'Amr Bin Awf and cried out: O Muslims! Your fellow has arrived. This news was soon spread in Medina and every man and woman and even children went out running to welcome the Messenger of Allah (PBUH).

The Prophet (PBUH) headed for Qiba mosque and Bani 'Amr Bin Awf gathered around him cheering and chanting. He resided at Kolthoum Bin Al-Hidm, a noble elder of Bani 'Amr who was blind. As a matter of fact, there was a historic enmity between Aws and Khazraj, therefore they could not dare to have the Messenger of Allah (PBUH) due to the constant wars among them.

The Messenger of Allah (PBUH) regarded attentively the people around him but saw no one from Khazraj; they were all clans from Aws.

At that time, Salman Al-Faresi was a slave to a Jewish man.

He left his homeland seeking the true religion that the people of the Books told him about. He asked a Christian monk in Shaam (current Syria) on this regard who said: Try to find him in Mecca where he rises and in Yathrib where he emigrates.

When he was headed to Yathrib, he was taken captive by some Arabs of the desert and a Jewish man bought him. He was working in Nakhla. On that day, he was trimming a palm tree when another Jew came in and said to his owner: Did you know that these Muslims have their Prophet come to them? Salman said: I give my life for you. What is it that you say? The owner said: Why are you asking? Go back to work! Salman put some ripe dates in a plate and went to the Messenger of Allah (PBUH) who said to him:

What is this?

“Our best of dates”, Salman Replied “We heard about new arrivals in this land and I wanted you to eat from our dates.” The Messenger of Allah (PBUH) said:

Pronounce His name and eat.

Salman brought another plate of dates, and here the Messenger of Allah (PBUH) asked him:

What is this?

Salman said: I noticed you were not eating, so I brought this token for you. The Prophet (PBUH) said:

Pronounce His name and eat.

The Messenger of Allah (PBUH) had some, and at this point,

Salman saw the Seal of Prophethood and the mole of the Messenger of Allah (PBUH) and he made a move and kissed it. The Prophet (PBUH) asked him:

Who are you?

He said: I am from Persia. I left my homeland since so and so; Salman told his whole story in details, and then he embraced Islam. Here the Messenger of Allah (PBUH) said to him:

Be delighted and patient as Allah shall relieve you of your burden with this Jew.

The Prophet (PBUH) stayed the night in Qiba at the house of Kolthoum Bin Al-Hidm and Abu Bakr went to reside at some Supporters' in Medina. When the Messenger of Allah (PBUH) said the Sunset prayer (Maghrib) and night prayer (Isha), As'ad Bin Zirara came in disguise; the Prophet (PBUH) expressed his pleasure to see him. He said: O Messenger of Allah! I could not bear not coming to you, but you know about the thing between us and our brothers from Aws, that is why I had to come in this form. The Messenger of Allah (PBUH) said to Aws:

Who can give him refuge?

They said: O Messenger of Allah! You are one of us now; you can offer him refuge. The Prophet (PBUH) said:

Nay! It is you who can offer him refuge.

Here 'Owaim Bin Sa'ida and Sa'd Bin Khaithama said: We will offer him refuge, O Messenger of Allah! He used to frequently visit the Prophet (PBUH) to speak to him and pray

behind him.

Fifteen days later, Abu Bakr came to him and said: O Messenger of Allah! Come to Medina as people are eager to meet you. He said: I shall not depart from this place until my brother, Ali (PBUH), arrives. Abu Bakr said: I do not think Ali will come. The Prophet said:

Aye, he will come in haste, God willing.

Fifteen days later, Ali (PBUH) arrived along with his household. Meanwhile, Sa'd Bin Al-Rabee' and Abdullah Bin Rawaha were destroying the idols of Khazraj; every family of Aws and Khazraj had an idol to praise; they used to put a handkerchief on them and offer them sacrifices. The twelve Supporters threw the idols out of their houses as well as their followers'. When they were as many as seventy Muslims, they went out to destroy all the idols.

Fourth issue: the Messenger of Allah (PBUH) leaves Qiba to Medina

A day or two after the arrival of Ali (PBUH), the Messenger of Allah (PBUH) rode his camel to leave; Bani 'Amr Bin 'Awf gathered around him and said: O Messenger of Allah! Stay with us; we have all the persistence and power you need. The Prophet said:

But she was commanded.

When Aws and Khazraj learned about the departure of the Messenger of Allah (PBUH), they took arms and followed him and his camel through different neighborhoods of the Supporters who used to hold the reins of the camel and ask him to reside with them while the Messenger of Allah (PBUH) used to say:

Let her go; she was commanded.

Actually, the Messenger of Allah (PBUH) left Qiba on Friday and around sunset arrived at Bani Salim; his camel kneeled down at the mosque they had built before the arrival of the Prophet (PBUH). Bani Salim said: O Messenger of Allah! Let us work hard with persistence and power.

The Messenger of Allah (PBUH) went to their mosque and said the Noon prayer congregationally then delivered them a sermon. The Prophet (PBUH) stayed at their mosque as he used to say prayers toward Jerusalem (Bait Al-Maqdis) along with a hundred men.

After that, the Messenger of Allah rode his camel and loosened the reins till she got to Abdullah Bin Obai; he was expecting he would ask him to reside at his house. Covering his nose with his sleeve from the dust raised, Abdullah Bin Obai said: Hey! Go to those who led you astray and stay with them; you cannot deceive us in our own home. Small ants were sent by the Almighty Lord to destroy the houses of Bani Al-Hobla so much that they had to stay with other people.

At this point, Sa'd Bin 'Obada said: O Messenger of Allah! Have no hard feelings towards him. We agreed to make him our master, and now he thinks you took what supposed to be his. Reside at mine, O Messenger of Allah! No one in Khazraj nor in Aws is more hospitable than me; we are of fame and firm; pass us not, O Messenger of Allah!

He loosened the reins of his camel till she got to the mosque we know today. In fact, it was not a mosque at that day but a barn belonged to two orphans from Khazraj named Sahl and Sohail and who were taken care by As'ad Bin Zirara.

The camel kneeled down at the door of Abu Aiyoub, Khalid Bin Yazid. When the Messenger of Allah (PBUH) got down, people gathered around him asking him to reside with them.

Abu Aiyoub took the initiative and carried his baggage to his house; the Messenger of Allah and Ali (PBUT) stayed at his the mosque and their own residences were built.

It also said that the mother of Abu Aiyoub took his baggage to her house. The number of people increased around the Messenger of Allah (PBUH) and he asked:

Where is the baggage?

They said: The mother of Abu Aiyoub took it to her house. The Prophet (PBUH) said:

One would go where his baggage is.

As'ad Bin Zirara took the reins of his camel and headed to his place. Abu Aiyoub had a room above his residence; he loathed being higher to the Messenger of Allah (PBUH), so he said: O Messenger of Allah! I give my life for you. Do you prefer upstairs or downstairs? I loathe being higher than you. The Prophet (PBUH) said:

Downstairs is milder for our visitors.

Abu Aiyoub said: My mother and I were upstairs trying not to be noticed. We used to speak quietly and barely move when the Messenger of Allah (PBUH) were asleep; if we had to cook, we were to keep the door to our room closed so that the smoke would not reach the Messenger of Allah (PBUH). Once a jar of ours fell and the water spilled; my mother rushed to wipe it dry so it would not get to the Messenger of Allah (PBUH).

Muslims from Aws and Khazraj as well as the Immigrants

used to visit the Prophet (PBUH). Abu Omama, As'ad Bin Zirara, sent him a bowl of porridge with a piece of meat every day for lunch and dinner; everyone attending used to eat until they became satisfied and the bowl returned as if untouched. Sa'd Bin 'Obada also sent him dinner every day and everyone attending used to eat and the bowl returned as if untouched. In fact, As'ad Bin Zirara, Sa'd Bin Khaithama, Al-Monzir Bin 'Amr, Sa'd Bin Al-Rabee' and Osaid Ben Hodhair took turn to send the Prophet (PBUH) lunch and dinner. One day, Osaid Ben Hodhair, one of the nobility, cooked for the Messenger of Allah (PBUH) but could not find anyone to carry it for him, so he himself carried it to the Messenger of Allah (PBUH) who was just back from the prayer. The Prophet (PBUH) said:

Did you yourself carry it?

He said: Yes, Messenger of Allah! I did not find anyone to carry it. The Prophet (PBUH) said:

God bless you! You are from the people of the house (Ahl Al-Bait).

Fifth issue: Jewish tribes come to the Messenger of Allah (PBUH) offering him a truce

Ali Bin Ibrahim Bin Hashim reported that the Jewish tribes, namely Qoraidha, Al-Nodhair and Al-Qinqa', went to the Prophet (PBUH) and said: O Mohammad! What is it that you call for? The Prophet (PBUH) said:

For the testimony that there is no god but Allah and that I am the Messenger of Allah; find me in the Torah and your learned men already informed you that I will rise from Mecca and immigrate to this free land; your learned man from Shaam came to inform you.

They said: We heard what you wanted to say. Now, we are here to ask for a truce so much as we will neither be with you nor against you, and you do not oppose us or any of our followers till we see the end result of this with you and your people. The Messenger of Allah (PBUH) agreed on that with them.

They wrote down that "they will not work against the Messenger of Allah (PBUH) or his followers through word or deed or providing weaponry or horsemen, neither in secret nor in public and neither in day nor at night, as Allah is witness upon

that; if they tend to violate this agreement, the Messenger of Allah (PBUH) has the right in shedding their blood and capturing their offspring and their women and taking away their money”.

The Messenger of Allah (PBUH) wrote to each of their tribes separately. Hai Bin Akhtab was in charge of Bani Al-Nodhair; when he returned home, his brothers, Jadi Bin Akhtab and Abu Yasir Bin Akhtab, asked him: What news do you have? He said: It is what we know from the Torah and what were told by our learned men. He is still my enemy, because the prophethood was taken from the offspring of Ishaq and given to offspring of Isma'il, and we can never follow the offspring of Isma'il.

Ka'b Bin Asad was in charge of Qoraidha and Mokhairiq was in charge of Al-Qinqa'; he had the most wealth and lands among them and he said to his people: if you already knew that he was the coming Prophet, so let us believe him, and this way, we will be attaining both Books. Al-Qinqa', however, did not respond to his proposal.

Sixth issue: building the mosque

The Messenger of Allah (PBUH) used to say prayer in that barn along with his companions. Once, he said to As'ad Bin Zirara: Buy this barn from its owners. He went to bargain with them, but they said: We will grant it to the Messenger of Allah (PBUH). The Prophet (PBUH) said:

No, unless there is a price.

At last, he bought it for ten Dinars. The Messenger of Allah (PBUH) asked them to use the water from the swamp for making adobes as he dug around the ground. He also asked for stones to be brought from Al-Harrah; the Prophet (PBUH) was helping the Muslims when Osaïd Bin Hodhair offered to take the stone he was carrying on his abdomen, but the Prophet (PBUH) said:

No, go get another.

They moved the stones to the location and began building up the walls, and when it got very hot, they asked: O Messenger of Allah! How about shading the place? He raised the pillars at the forefront of the mosque with wood then he used palm fronds to cast a shadow over it.

They lived there, and then they asked: O Messenger of Allah! How about building a roof? The Prophet (PBUH) said:

No. A bower similar to Moses'; it is more urgent than that.

Seventh issue: all doors closed except the door of Ali (PBUH)

Bin Sa'd narrated that Al-Zohri said: The camel of the Messenger of Allah (PBUH) kneeled down at the location where it later became the Mosque of the Prophet (PBUH). At that time, Muslims used it for saying prayers.

It actually was a barn to Sahl and Sohail, two young orphans from the Supporters; they were living in the house Abu Omama, As'ad Bin Zirara. The Messenger of Allah (PBUH) sent for the two young men to bargain about the barn in order to turn it into a mosque. They wanted to bestow it on the Messenger of Allah (PBUH) but he refused and finally managed to buy it for ten Dinars.

Mo'ammam reported from Al-Zohri that the Prophet (PBUH) asked Abu Bakr to pass them the money for the barn that consisted of walls with no roof as the Qibla was towards Jerusalem; it was built by As'ad Bin Zirara who used to pray in it with his companions before the arrival of the Messenger of Allah (PBUH).

The Prophet (PBUH) ordered the palm trees in the garden

to be cut and adobes to be made. There were also some graves in the barn belonged to pre-Islamic times; the Messenger of Allah (PBUH) ordered to disinter the graves and take away the bones. He also ordered to get rid of the water swamp and set the foundation for the mosque using stones; the Prophet (PBUH) helped his companions with carrying the stones as he used to say:

There is no life but that in the Hereafter; Allah may forgive the Supporters and the Immigrants.

The Messenger of Allah (PBUH) adopted Jerusalem as the Qibla to pray toward as he made three doors for the mosque: a door in the back, Al-Rahma door which is also known as 'Atika door and a third door which was used by the Prophet (PBUH) and which was next to the house of Aal Othman.

The walls were made of stones and adobes, tree trunks were used as pillars and palm fronds as roof. They asked the Prophet (PBUH) to build a roof but he refused and said: A bower similar to Moses'; it is more urgent than that. The prophet also built some houses using adobes, tree trunks and palm fronds, one for 'Aisha – on a street that led to the mosque – and another for Sawda Bint Zam'a – next to the door that led to Aal Othman.

'Affan Bin Moslim narrated from Abdul-Warith Bin Sa'eed, from Abu Al-Tiah that Anas Bin Malik said: The Messenger of Allah (PBUH) used to pray in holding pens for sheep, then he ordered to build the mosque; he sent for Bani Al-Najjar and said:

How much does it cost to build some walls? They said: We take no money for that. We shall do that for the sake of Allah.

Anas also reported that there were some graves of disbelievers, palm trees and rubble; the Messenger of Allah (PBUH) ordered to cut off the trees, disinter the graves and take away the rubble. Then, the Prophet (PBUH) ordered to line up the palm trees towards Qibla and build the jambs from stone.

The companions of the Messenger of Allah (PBUH) were reciting poetry while working as he was repeatedly telling them:

There is no life but that in the Hereafter; Allah may forgive the Supporters and the Immigrants.

Abu Al-Tiah reports from Bin Abu Al-Hazeel that 'Ammar was a persistent man as he used to carry two stones at a time. The Messenger of Allah (PBUH) told him: O son of Somaiya! The tyrannical power will kill you.

After that, the Messenger of Allah (PBUH) had his houses and his companions' houses, including Hamza and Ali Bin Abu Talib, built around the mosque; each house had a door leading to the mosque in the sense that they entered the mosque when leaving their houses.

Here, Archangel Gabriel (PBUH) came down to the Prophet (PBUH) and said:

O Mohammad! Allah commands you to command everyone having a door leading to the mosque to close their doors; no one should have a door to the mosque except you and Ali as he has as

much right in this as you have.

This was irritating to his companions including Hamza who said: I am his uncle. He orders to close my door and leave the door of my nephew open, and he is younger than me. The Messenger of Allah (PBUH) came to him and said:

Oh uncle! Do not be angry with closing your door and leaving the door of Ali; by Allah, it was not my command, but Allah commanded to close your doors and leave the door of Ali.

He said: O Messenger of Allah! I am satisfied with the command of Allah and His Messenger.

Al-Ghadhi Al-Maghribi narrated that some people asked Ali (PBUH): O Amir Al-Mu'menin! Tell us about your exploits. He said:

My best exploits are not of my own making.

They said: How is that, O Amir Al-Mu'menin! He said:

When the Messenger of Allah (PBUH) arrived at Medina and ordered to build the mosque, every one of his companions had a door open to the mosque. Then, Jibrail (PBUH) came to him and commanded him to command them to close their doors except mine. The Messenger of Allah (PBUH) sent Mo'az Bin Jabal to them. When Abu Bakr came to him, the Prophet (PBUH) ordered him to close his door. I hear and obey, he said and closed his door.

Then, the Messenger of Allah (PBUH) sent for Omar and ordered him to close his door. He said: O Messenger of Allah! Let me leave it as much open as I can see you with my own eyes. The

Messenger of Allah (PBUH) refused and he closed his door.

The Prophet (PBUH) also sent him to Talha, Zobair, Othman, Abdul-Rahman, Sa'd, Hamza and 'Abbas to command them to close their doors and they obeyed, yet Hamza and 'Abbas said: he commands us to close our doors and let the door of Ali open.

The Messenger of Allah (PBUH) heard that, so he came to them and said: I heard what you said about closing the doors, but it was the command of Allah. Allah revealed to Moses to have a purified house at which no one could copulate except himself, Aaron and his two sons; here also Allah revealed to me to have this purified house so at which no one could marry except me, Ali, Hasan and Hosain. By Allah, I did not command to have your doors closed and let the door of Ali open; Allah commanded me to do so.

Eighth issue: the matrimony of Fatima (PBUH)

When the Messenger of Allah (PBUH) built his residences, Fatima (PBUH) was still with him. Hence, Abu Bakr proposed to her, but the Prophet (PBUH) said:

I shall be waiting for the command of the Almighty Allah.

When Omar proposed marriage to her, he told him the same thing.

The Noble Hadiths refer to the fact that the Almighty Allah commanded to marry Fatima to Ali (PBUT); an angel had been sent to notify the Messenger of Allah (PBUH) about this Divine command.

Ali Bin Ja'far reported that Abul-Hasan, Mousa Bin Ja'far Al-Kazim (PBUH), said:

"The Messenger of Allah (PBUH) was sitting when an angel with twenty four faces entered; the Prophet (PBUH) said to him: Dear Gabriel, I never saw you in such a form.

The angel said: O Mohammad! I am not Gabriel. The Almighty Allah sent me to marry the light to the light.

The Prophet (PBUH) asked: Who to whom?

The angel said: Fatima to Ali.

When the angel was leaving, it appeared to be written between his shoulders ‘Mohammed is the Messenger of Allah, Ali is his successor’. The Prophet (PBUH) saw it and asked: How long has this been written between your shoulders? He replied: Twenty two thousand years before Allah creates Adam”.

A – Ali was the only match for Fatima

One of the Noble Hadiths on the status of Ahl Al-Bait (PBUT) is known as ‘The Match for Fatima’:

Younis Bin Dhabyan reports that he heard Abu Abdullah (PBUH) saying:

“If the Almighty Allah had not created Amir Al-Mu’menin for Fatima, there would have been no match for her on the face of earth from Adam onwards”.

This Hadith clearly demonstrates the status of Fatima (PBUH) to the Almighty Allah through understanding the status of Ali (PBUH), that is, if you want to know the status of Fatima, you need to know what the status of Ali (PBUH) is; he, in fact, is the only match for Fatima (PBUH).

B – The dowry of Fatima

Jaber Al-Ja’fi reported that Imam Al-Baqir, Mohammad Bin Ali, (PBUT) recited the following Holy Verse from the Noble Quran and said:

(And when Mousa prayed for drink for his people, We said: Strike the rock with your staff So there gushed from it twelve springs;

each tribe knew its drinking place: Eat and drink of the provisions of Allah and do not act corruptly in the land, making mischief).

The people of Moses complained to the Lord out of thirst and heat. Thus, Moses prayed for water to his Lord passing their complaints. The believers at the time of my grandfather, the Messenger of Allah (PBUH), also complained: O Messenger of Allah! Tell us about the Imams after you. All the Prophets had guardians and successors after them, as we learned that Ali is your successor. Who are the Imams after him?

Here came the revelation from the Almighty Allah to his Messenger (PBUH): I married Fatima to Ali in my Heaven by my Throne. I sent Jibrail to ask for her hand, Mikail to be her guardian, and Israfil to represent Ali.

I ordered a blessed tree to strew pearls, rubies, sapphire and topaz all over them as their confetti will the Divine light directed on them and angels will secure them until the Day of Resurrection.

I made her present from Ali to be fifth of the world and two thirds of Paradise, as I made her present on earth to be four rivers: the Euphrates, the Nile, the Tigris, and River Balkh. You marry her, O Mohammad, to Ali for five hundred Dirhams and this year shall be fine for your people. If you marry Fatima to Ali, they will eleven Imams; they are all descendants of Ali, the master of all nations and their Imam as he will lead them like Moses led his people.

The marriage of Amir Al-Mu'menin and Fatima (PBUT) took forty days from heaven down to the earth.

C – At the wedding night of Fatima (PBUH)

Abu Al-Salt Al-Sahrawi reported from Ali Bin Mousa, from Mousa Bin Ja'far Bin Mohammad, from his father, from his grandfather that Imam Ali (PBUH) said:

“When the Prophet (PBUH) married me to Fatima, he told me: Be delighted! The Almighty Allah saved me the trouble of getting you married. I said: How is that? He said: Gabriel came to me with two ears of plant from Paradise along with a carnation. I smelled them and said: O Gabriel! What are they for?

He said: Allah commanded the angels of Paradise and its inhabitants to decorate all the trees in Paradise and the rivers, the palaces, the houses and also the rooms. He commanded Hour Al-'Ain (maidens with big lustrous eyes) to read Ha. Mim. Ain. Sin. Qaf. and Ya. Sin.

Then, a caller called: You all witness! Allah says: I married Fatima Bint Mohammed to Ali Bin Abu Talib. Here, Allah sent a cloud to rain them with pearls, rubies, sapphire and topaz as angels spread ears of plants from Paradise along with carnation”.

D – Married to the first man to embrace Islam

Sheikh Al-Tousi reported that Abu Aiyoub Al-Ansari said: When the Messenger of Allah (PBUH) fell ill, Fatima (PBUH) came to him and shed tears seeing him in bed pale and weary. Here the Prophet (PBUH) said to her:

“O Fatima! For the dignity you have before Allah, I married you to the first man to embrace Islam, to the most knowledgeable

and most forbearing man. The Almighty Allah looked at the people of earth and chose me to be His Prophet, and He looked at them again and chose your husband to be the trustee”.

E – Her trousseau

Ali (PBUH) said:

“The Messenger of Allah (PBUH) came to me and said: Get up and sell your armor. I sold my armor and took the money to the Messenger of Allah (PBUH). I spilled the Dirhams out over his lap; he did not ask how much they are nor did I tell him. He scooped up a handful of money and called Bilal; he gave him the money and said: Go buy Fatima some scent.

After that, the Messenger of Allah (PBUH) took more Dirhams, this time with both hands, and gave them to his companions to buy Fatima and Ali some clothes and furniture. They bought a shirt for seven Dirhams, a muffler for four Dirhams, a black Khaibari gown, a bed and two Egyptian mattresses – one filled with fiber and the other with wool, four leather cushions from Taef stuffed with Azkhr plants, a woolen curtain, a Hijri straw mat, a hand mill, a copper washbasin, a skin water, a goblet for milk and another for water, a green jar and a bowl made of pottery.

When they presented the merchandise to the Messenger of Allah (PBUH), he went on checking them and said:

May Allah bless Ahl Al-Bait”.

F – Selected lessons from the marriage of Fatima (PBUH)

The life history of Ahl Al-Bait (PBUT) has always been illuminating people's path in this life so that we gain the Divine gratification in the next life. Accordingly, the learned lessons from the marriage of Fatima can inspire us in building the nucleus for a family life in the Muslim community; these lessons can also help us pay attention to what could embitter a marital life.

For that reason, we come to see that this typical marital life of Ali and Fatima (PBUT) had been marked by these following characteristics:

- **Small dowry:** It is quite obvious from the Hadith that the dowry Prophet Mohammad (PBUH) appointed for Fatima (PBUH) was very small in comparison with the amount of dowry of the time. This leads to the fact that the Messenger of Allah (PBUH) wanted to make an example for building a family life in Islam.

- Lavish expenditure at weddings is not indicative of a woman's high position in society or a man's high moral standards, and it definitely does not bring happiness to marital life. It is, in fact, an inherited social behavior and strange to the Muslim community. Paying attention to appearances will be of nothing but damage to both bride and groom more than they imagine; it also attracts envious, greedy and intrusive people, not to mention that such extravagance is considered Israf or wastefulness.

- One of the most important elements of success in marital life is the choosing the competent match; this is the important lesson that every Muslim man and woman should be putting before their eyes. If marital life is built on equivalence between the couple, it will be of benefit to them and the people around them; otherwise one of them is going to be taking more of the responsibilities than the other, a fact that would leave a huge impact on their relation and more importantly on the upbringing of their children.

- Through narrating news from heaven, the Messenger of Allah (PBUH) shows the status of Imam Ali and Lady Fatima (PBUT) to Muslims and insists that clinging to earthly wealth can never raise man's status before their Almighty Allah.

Ninth issue: Changing the direction of Qibla


The Messenger of Allah (PBUH) used to pray towards Jerusalem during his stay in Mecca till seven months after his immigration to Medina. Some Jews said to him: You follow us, because you pray toward our Qibla and we say prayers far before you.

This distressed the Messenger of Allah (PBUH) who went out in the middle of the night and turned his face to heaven waiting for a command from the Almighty Allah. The next day, the Messenger of Allah (PBUH) went to Bani Salim mosque and congregationally said the Noon Prayer, two Rak'a (prayer unit) towards Jerusalem (Bait Al-Maqdis) and two Rak'a towards Ka'ba. At this time, the following Holy Verse was revealed to him:

(Indeed We see the turning of your face to heaven, so We shall surely turn you to a Qibla which you shall like;...).

After that, the fighting Holy Verse was revealed upon the Messenger of Allah (PBUH) and it gave him the permission to

fight against Qoraish:

(Permission to fight is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them  Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah).

Sheikh Al-Sadouq also narrated that the Messenger of Allah (PBUH) prayed towards Jerusalem for thirteen years he was in Mecca and nine months in Medina. When the Jews said to him you followed our Qibla, he was extremely distressed so much that he went out in the middle of the night and turned his face to heaven waiting for a command from the Almighty Allah.

The next day, when the Messenger of Allah (PBUH) said two Rak'a of the Noon Prayer, Archangel Gabriel (PBUH) came to him and said:

(Indeed We see the turning of your face to heaven, so We shall surely turn you to a Qibla which you shall like; turn then your face towards the Sacred Mosque,...).

Then, he took the hand of Prophet Mohammad (PBUH) and turned his face towards Ka'ba; the men and women saying prayer behind him also turned their faces towards Ka'ba. Thus, he began his prayer towards Jerusalem and ended it praying towards Ka'ba.

Some people at another mosque in Medina heard this news and they changed direction towards Ka'ba after two Ra'ka prayed towards Jerusalem; since then, that mosque was named

“Masjid Qiblatain” (Two Qibla Mosque).

At this point, some Muslims asked the Prophet (PBUH): What about our prayers towards Jerusalem? Are they gone, O Messenger of Allah? Thus, the Almighty Allah revealed this Holy Verse:

(...and Allah was not going to make your faith to be fruitless...).

“Your faith” here means “your prayers to Jerusalem”.

Topic Seven

The Holy Battles (Maghazi) of the Messenger of Allah (PBUH)

First issue: the events leading to the Great Battle of Badr

A – The number of Holy Battles carried by the Messenger of Allah (PBUH) and his companies

Al-Tabrasi reported: All the Muslims Holy Battles in which the Messenger of Allah (PBUH) participated himself were twenty six battles and sent thirty six companies without accompanying them, yet the Prophet (PBUH) fought only in nine of his battles: Badr, Ohod, Al-Khandaq, Bani Qoraidha, Al-Mostaliq, Khaibar, Al-Fath, Honain and Al-Taif.

The first company the Messenger of Allah (PBUH) sent was composed of Hamza Bin Abdul-Mottalib along with thirty horsemen; they proceeded to the shore on the land of Johaina where they confronted Abu Jahl Bin Hisham and other hundred and thirty horsemen from the disbelievers, but Majdi Bin 'Amr Al-Johani interposed between the two parties and they went back with no fight.

Bin Sa'd reported: The number of Muslims Holy Battles (Maghazi) the Messenger of Allah (PBUH) participated in were twenty seven battles as he sent fort seven companies. The

number of Holy Battles in which the Prophet (PBUH) himself fought was nine: Badr, Ohod, Al-Moraisa', Al-Khandaq, Qoraidha, Khaibar, Al-Fath (Conquest of Mecca), Honain and Al-Taif. This is what we agreed about.

B – The first company sent by the Prophet (PBUH)

Bin Sa'd reported: In the month of Ramadhan and seven month after the arrival of the Messenger of Allah (PBUH) to Medina, he gave Hamza Bin Abdul-Mottalib Bin Hisham a white banner which was carried by Abu Marthad Kanaz Bin Al-Hosain Al-Ghanawi, an ally of Hamza Bin Abdul-Mottalib.

The Messenger of Allah (PBUH) sent him with thirty men from the Emigrants – some said they were from both the Emigrants and the Supporters. Hamza went out to block the way of a caravan belonged to Qoraish coming from Shaam (current Syria) towards Mecca; this caravan included three hundred men led by Abu Jahl Bin Hisham. They lined up at the seashore from Al-'Ais side to fight, but Majdi Bin 'Amr Al-Johani, who was an ally of both parties, interposed between them. At last, Abu Jahl and his men along with his caravan were headed back to Mecca, as Hamza Bin Abdul-Mottalib and his men went back to Medina.

C – 'Obaida Bin Al-Harith Company

The Messenger of Allah (PBUH) tied a white banner for 'Obaida Bin Al-Harith and sent him along with sixty horsemen from the Emigrants – none from the Supporters – to face up the disbelievers. They had archers among them and were lined up at

a water place named Ahya where Abu Sofyan Bin Harb and two hundred disbelievers were gathered.

D – Sa’d Bin Abi Waqqas Company headed to Al-Khirar

Bin Sa’d reported: In the month of Zil-Qi’da and nine months after the immigration of the Messenger of Allah (PBUH), he tied a white banner to be carried by Miqdad Bin ‘Amr Al-Bahrani and sent him with twenty men from the Emigrants to stand in the way of a caravan from Qoraish; however, they were told not to go further than Al-Khirar – when heading to Mecca from Al-Johfa, there are wells on the left of Al-Mahajja, close to Khom.

Sa’d reported: We set out on feet as we concealed ourselves during the day and walked during the night. We arrived in the fifth morning to find out that the caravan had already passed the day before, so we went back to Medina.

E – The first Holy Battles of the Prophet (PBUH), the Battle of Al-Abwaa

The first foray or Holy Battle (Ghazwa) of the Messenger of Allah (PBUH) was in the month of Safar, that is, twelve months since his blessed arrival to Medina. The Prophet (PBUH) gave a white banner to Hamza Bin Abdul-Mottalib and appointed Sa’d Bin ‘Obada to assume power in Medina, then he set out with the Emigrants – none from the Supporters – till he reached Al-Abwaa. He blocked the way of a caravan belonged to Qoraish

and received no harm, and then he went to stay in Medina for the rest of Safar and early month of Rabee' Al-Awwal.

F – The Holy Battle of Bowat

Bin Ishaq reported: After that, the Messenger of Allah (PBUH) set off in the month of Rabee' Al-Akhar wants for Qoraish until he reached Bowat in Radhwa, then returned to Medina with no harm. He stayed there for the rest of Rabee' Al-Akhar and some of Jomadi Al-Oula.

G – The Holy Battle of 'Oshaira

The Messenger of Allah (PBUH) set out for Qoraish in the Holy Battle of 'Oshaira and when arrived at 'Oshaira from Yanbo' side, he stayed there for the rest of Jomadi Al-Oula and some of Jomadi Al-Akhira as he made peace with Bani Modlij and Bani Dhamra.

Bin Ishaq reported from 'Ammar Bin Yasir: Ali Bin Abi Talib and I were comrades in Holy Battle of 'Oshaira following the Messenger of Allah (PBUH); at our arrival, we saw people from Bani Modlij working at a water spring taking care of their palm tree. Here, Ali Bin Abi Talib (PBUH) said to me:

O Abu Yaghdhan! How about we go to these people and see how they work? I said: As you like. We approached them and watched their work for an hour, then we lied down under the palm trees and fell asleep on the ground until the Messenger of Allah (PBUH) woke us up pushing us with his foot. We were all covered with dust.

The Messenger of Allah (IPBUH) looked at Ali and said: O Abu Torab (dust)! Do you want me to tell you about the two most wretched men? We said: Yes, O Messenger of Allah (PBUH). He said: Ohaimir of Thamoud who slayed the she-camel and the one who strikes you, O Ali, here – putting his hand on top of his head – so hard that it will wet this – holding his beard.

H – The first Badr Holy Battle: the Holy Battle of Safwan

Bin Shihr, in his Manaqib (exploits), narrated from ‘Ammar Bin Yasir: We set out with the Prophet (PBUH) in Holy Battle of ‘Oshaira. When we arrived, we took lodgings and went to sleep; we were awakened to hear the Messenger of Allah (PBUH) calling Ali (PBUH) Abu Torab, due to the dust on his face from prostration (in prayer).

Imam Hasan Bin Ali (PBUT) was asked about the reason why Prophet Mohammad (PBUH) used to call Ali (PBUH) Abu Torab:

He used to pray so much that he was covered with dust; he wanted every piece of land he said prayer on to bear witnesses for him in the day of Resurrection.

It is also reported that the Messenger of Allah (PBUH) used to call him Abu Torab and say: **O Ali! You’re the first to shake the dust off your head (to rise from the dead).**

The Messenger of Allah (PBUH) left ‘Oshaira heading to Medina, but ten days later, Karaz Bin Jaber Al-Fihri attacked the

suburb of Medina the fact that forced the Messenger of Allah (PBUH) to face him in a valley called Safwan, near Badr – that is why it is called the first Badr Holy Battle. Ali Bin Abu Talib held the banner and Zaid Bin Haritha took charge of Medina. However, the Prophet (PBUH) missed Karaz and returned to stay in Medina during Jomadi, Rajab and Sha'ban.

I – The Company of Abdullah Bin Jahsh and revelation of the Holy Verse: (They ask you concerning the sacred month)

The Messenger of Allah (PBUH) sent Abdullah Bin Jahsh Al-Asadi to Nakhla in the month of Rajab and told him to stay there until he could obtain news about Qoraish; he also ordered him to forbear from fighting with respect to the Sacred month.

The Prophet (PBUH) wrote him a letter saying: Set out with your companions and move on for two days then open the letter and follow my command; after a two-day journey, he read the message as he was ordered to move on to Nakhla and acquire information about Qoraish. He turned to his companions and said: I hear and obey. If you have longing for martyrdom follow me.

When they arrived at Nakhla, 'Amr Bin Al-Hadhrami, Al-Hakam Bin Kisan and Othman and Al-Moghira Bin Abdullah passed by them coming from Taif with merchandise, mainly leather and raisins. When they were exposed, they first decided to abide by the command of the Messenger of Allah (PBUH) as it was the last day of Rajab, but some said: We cannot kill them in

the sacred month, but we cannot let them go to Mecca as they will inform Qoraish about our presence.

Consequently, Waqid Bin Abdullah Al-Tamimi threw an arrow at 'Amr Bin Al-Hadhrani and killed him; Othman Bin Abdullah and Al-Hakam Bin Kisan surrendered themselves but Al-Moghira Bin Abdullah managed to escape. They took the caravan to the Messenger of Allah (PBUH) who said to them: I swear by Allah I ordered you not to fight them in the sacred month.

The Prophet (PBUH) took nothing from the caravan; they expressed great regret and thought they were destroyed. When Qoraish declared that "Mohammed violated the sacred month", the Almighty Allah revealed this Holy Verse:

(They ask you concerning the sacred month about fighting in it....).

When the Messenger of Allah (PBUH) released the captives and their money, Muslims said: We expect no reward for the foray. At this point, the Almighty Allah revealed this Holy Verse to their benefit:

(Surely those who believed and those who fled their home and strove hard in the way of Allah, these have hope for the mercy of Allah and Allah is Forgiving, Merciful).

This was two months before Badr.

Second issue: The Great Battle of Badr

(And Allah did certainly assist you at Badr when you were weak)

The Great Battle of Badr has a significant place in Islamic heritage due to its ideological, psychological and social impacts on every Muslim. That is why books of history and Hadith frequently referred to this important incident.

Bin Ishaq reported: The Messenger of Allah (PBUH) heard that Abu Sofyan Bin Harb was coming from Shaam (current Syria) on a big caravan carrying a large amount of money and merchandise belonged to Qoraish. There were also thirty or forty men from Qoraish safeguarding the caravan, among whom were Mokhrama Bin Nofal Bin Ahyab Bin Abd Manaf Bin Zahra and 'Amr Bin Al-'Aas Bin Wael Bin Hisham.

Muslims were deputed to stand in their way by the Messenger of Allah (PBUH) who said:

This caravan belongs to Qoraish. Their wealth is out there; go for it as Allah may vanquish them for you.

Some people made haste but some others were not very eager as they did not think the Prophet (PBUH) would want to make an attack.

When Abu Sofyan came close to Hijaz, he sought news from some passing riders and finally he was told that "Mohammad had sent his companions for you and your caravan!"

He got on the alert and hired Dhamdham Bin 'Amr Al-Ghafari to go to Mecca and call upon its people to fight for their money as Mohammad set out with his companions to attack their caravan.

Dhamdham Bin 'Amr rushed to Mecca and when arrived at Batn Al-Wadi, he cut off the ear of his camel and began screaming while ripping his clothes: O people of Qoraish! Alas, Alas! Your money with Abu Sofyan had been attacked by Mohammed and his companions. You can save none of it. Help, help!

Some people of Qoraish said: Do Mohammad and his followers think our caravan would be like Hadrhami's caravan? No way! There were two types of men; they either went themselves or sent someone instead. Qoraish mobilized its armed forces including the nobility, yet Abu Lahab Bin Abdul-Mottalib failed to go and sent Al-'Asi Bin Hisham Bin Al-Moghira instead.

They rushed out but still keeping themselves out of sight

from Bin Kinana tribe fearing retaliation. Thus, Iblees (Satan) appeared to them in the shape of Siraqa Bin Malik Bin Ja'tham Al-Modliji, one of Bani Kinana's noblemen, and said to them: I shall rescue you in case Kinana came after you.

When the Messenger of Allah (PBUH) left Mecca in the month of Ramadhan along with his companions, he used 'Amr Bin Om Maktoum – also reported to be Abdullah Bin Om Maktoum – to say the group prayer with people and used Abu Lobaba of Al-Rawha to take charge of Medina.

The Prophet (PBUH) passed the white banner to Mos'ab Bin 'Omair Bin Hashim Bin Abd Manaf Bin Abduldar; there were also two black banners ahead of the Messenger of Allah (PBUH), one with Ali Bin Abi Talib (PBUH) named Al-'Oghab (the eagle) and the other with some of the Supporters.

The Messenger of Allah (PBUH) had seventy camels at that time. Ali Bin Abi Talib (PBUH), Morshi Bin Abi Morshid Al-Ghanawi and himself (PBUH) were riding a camel; Hamza Bin Abdul-Mottalib, Zaid Bin Haritha and Abu Kabsha were riding a camel, as Abu Bakr, Omar and Abdul-Rahman Bin 'Awf were riding a camel.

The Prophet (PBUH) put Qais Bin Abi Sa'sa'a, Bani Mazin Bin Al-Najjar's brother, in charge of the rear lines; the banner of Al-Ansar (the Supporters) was carried by Sa'd Bin Mo'az.

On his way from Medina to Mecca, the Messenger of Allah (PBUH) arrived at a valley named Zafran where he received

news about the caravan of Qoraish. The Prophet (PBUH) passed this piece of information to his companions and sought advice from them.

Bin Ishaq reported: Abu Bakr expressed himself and he spoke well, and so did Omar. Then, Al-Miqdad Bin 'Amr said: O Messenger of Allah! Proceed with what Allah wants you to do and we support you. By Allah, we shall not say what the children of Israel said to Moses:

(...go therefore you and your Lord, then fight you both; surely we will here sit down).

Therefore, go you and your Lord fight and we will surely be fighting with you. By the One Who sent you with the truth, if you take us through Bark Al-Ghimad, we will fight with you to the end. Here, the Messenger of Allah (PBUH) spoke well of Al-Miqdad Bin 'Amr and prayed for him.

After that, the Prophet (PBUH) turned to the Supporters and said:

Give me your suggestions, you people.

At this point, Sa'd Bin 'Obada said: O Lord! You seem to be talking about us, O Messenger of Allah! The Prophet (PBUH) responded: **Yes.**

He said: We believed you and believed in you; we believed that you have come with the truth, and for that we gave you our promises and vows, so we obey you. Move forward, O Messenger of Allah! We shall support you when facing our

enemy tomorrow. We are surely patient in wars and sincere in promises. We hope Allah may grant you success through us, so let us move forward with the blessing of Allah.

These words of Sa'd delighted the Messenger of Allah (PBUH) and gave him energy, and then he said: Move on and be cheerful as the Almighty Allah promised me with one of the two – victory or martyrdom; by Allah, I can see now the demise of those people.

The Messenger of Allah (PBUH) left Zafran and stopped near Badr; in the evening, he sent Ali Bin Abi Talib (PBUH), Al-Zobair Bin Al-'Awwam and Sa'd Bin Abi Waqqas along with a group of his companions to waters of Badr seeking news; they captured two men carrying water for Qoraish and brought them back. The Messenger of Allah (PBUH) asked them:

Tell me about Qoraish!

They said: They are, by God, behind this dune you see in the valley.

The Messenger of Allah (PBUH) asked:

How many are they?

They said: We do not know.

He asked:

How many do they slaughter in a day?

They said: Nine or ten a day.

The Prophet (PBUH) said:

They are between nine hundred and one thousand men.

Finally, the Messenger of Allah (PBUH) asked:

How many noblemen of Qoraish are among them?

They said: 'Otba Bin Rabi'a, Shaiba Bin Rabi'a, Abu Al-Bokhtori Bin Hisham, Hakeem Bin Hozam, Nawfal Bin Khowailid, Al-Harith Bin 'Amer Bin Nawfal, To'aima Bin 'Adi Bin Nawfal, Al-Nadhr Bin Al-Harith, Zam'a Bin Al-Aswad, Abu Jahl Bin Hisham, Omaiya Bin Khalaf, Nabih and Monabbih Bin Al-Hajjaj, Sohail Bin 'Amr and 'Amr Bin 'Abdowid.

At this point, the Messenger of Allah (PBUH) turned to his people and said:

Here is Mecca has sent you its dearest ones.

When Abu Sofyan learned about the arrival of the Prophet (PBUH) and his Muslim fellows to a location near Badr, he hastily returned to his people and took the coastal route, putting Badr on his left.

Bin Ishaq reported: When Abu Sofyan realized he could escape with his caravan, he sent for Qoraish telling them: If you came out your caravan and your wealth, I tell you God saved it so go back. Abu Jahl Bin Hisham said: No return, by God! We will never go back until we take Badr back – Badr was a season among Arabs where they used to meet each year to trade; we shall be celebrating there for three days, butchering camels, spreading food and drinking wine while women singing so much that all Arabs hear us and hear about our union and fear us

forever. Thus, let us all move forwards.

Al-Akhnas Bin Shoraïq Bin ‘Amr Bin Wahab Thaqafi – he was an ally of Bani Zahra tribe – said to them in Johfa: O Bani Zahra! God saved your wealth and your fellow, Mokhrama Bin Nawfal. If you rushed to defend him and his money, now you can return; he does not want any harm for you, so do not listen to what he says, referring to Abu Jahl.

Consequently, they all obeyed him and returned, and so none of Bani Zahra attended that battle. Every single clan of Qoraish sent at least few of their men to fight except Bani ‘Adi Bin Ka’b as none of them joined the battle against the Prophet (PBUH) and his companions in Badr.

Bin Ishaq also reported: Qoraish advanced up the valley, to an area behind Al-‘Aqanqal and Batn Al-Wadi named Yalil; they stopped behind a dune near Badr. Allah sent the rain and the valley was covered with mud; this did not hinder the Messenger of Allah (PBUH) and his companions but prevented Qoraish from moving forwards. Therefore, the Prophet (PBUH) arrived first at wells of Badr.

Bin Ishaq narrated that some men from Bani Salma mentioned that Al-Hobab Bin Al-Monzir Bin Al-Jamouh said: O Messenger of Allah! What is important about this location? Is it a place Allah wants you to stay at? Or is it about using intrigue in wars? The Messenger of Allah (PBUH) replied:

It is about using intrigue in wars.

He said: O Messenger of Allah! Thus, this is not a good location to stay at. Let us move closer to the water than other folks, and then we can build a basin so that we can access to the water and fight them at the time when they are banned from drinking. Here, the Messenger of Allah (PBUH) said:

Good suggestion.

The Messenger of Allah (PBUH) and his followers rose and advanced to a location near the water; he ordered to disable the well and built a basin next to the well, and then they filled it up with water and threw the vessels into it.

Bin Ishaq reported: Qoraish moved forwards in the morning. When the Messenger of Allah (PBUH) saw them approaching from behind Al-'Aqanqal, the dune they came from to the valley, he said:

O Lord! This is Qoraish approaching with its pride and glory, challenging You and Your Messenger. O Lord! Grant us Your promised victory. O Lord! Annihilate them all next morning.

The disbelievers sent 'Omair Bin Wahab Al-Jamhi to find out the number of the companions of the Prophet (PBUH). He rode about the soldiers and returned to them. He said: Three hundred men, slightly more or less. Give me some time to make sure if their number is fixed or still increasing.

He went to the valley but saw nothing, so he returned to them and said: I found nothing, but I can tell you after all that Qoraish has an evil intention, and that Yathrib will witness

death. Nothing can stop these folks as they are heading with their swords to fight. By God, every one of their man will not die until he kills one of yours and they also exceed you in number. Now, do whatever you see fit.

It is narrated that it was Abu Jahl who mobilized people for war and it was Al-Aswad Bin Abdul-Aswad Al-Makhzoumi who led the disbelievers; this ill-tempered and savage man said: I pledge to God that I will drink from their basin or else I will destroy it even if I die for that.

Hamza Bin Abdul-Mottalib challenged him and when they confronted each other, Hamza chopped his leg off at once. He fell on his back bleeding abundantly, then he crawled to the basin trying to fulfill his word, but Hamza followed him and killed him in the basin.

After that, 'Otba Bin Rabi'a, his brother, Shaiba Bin Rabi'a and his son, Al-Walid Bin 'Otba, came out of the line to challenge the Muslims; three young men from the Supporters – 'Awf and Me'waz Bin Al-Harith and Abdullah Bin Rawaha – came out in response. They were asked: Who are you? They responded: A group of Supporters.

Here, they said: We do not want you, and then they shouted: O Mohammad! Send us some men from our people who can be a match for us. The Messenger of Allah (PBUH): You 'Obaida Bin Al-Harith, and you Hamza, and you Ali, rise. They approached them and each pronounced his name loud.

Here, they said: Yes, you are such noble matches.

‘Obaida, who was more aged than others, fought ‘Otba Bin Rabi’a, Hamza fought Shaiba Bin Rabi’a and Ali fought Al-Walid Bin ‘Otba. Hamza instantly killed Shaiba and Ali also killed Al-Walid at once, but ‘Obaida and ‘Otba were still struggling; Hamza and Ali assailed ‘Otba with their swords and killed him to defend their fellow.

At this moment, the two parties clashed into each other, as Allah supplied them with five thousand angels; the Almighty Allah made Muslims look numerous in the eyes of the disbelievers and made the disbelievers look less in the eyes of the believers in order not to get defeated.

The Messenger of Allah (PBUH) took a handful of dust and threw it at them and said: Disgraceful be their faces! Hence, every single one of them started rubbing his eyes; The Almighty Allah killed around seventy disbelievers as about seventy others were captured, among them were Al-Abbas Bin Abdul-Mottalib, ‘Aqeel Bin Abi Talib and Nawfal Bin Al-Harith who later embraced Islam.

The Messenger of Allah (PBUH) killed ‘Otba Bin Abi Me’yat and Al-Nadhr Bin Al-Harith in Safra and said to Al-Abbas: You have the money to pay ransom for yourself and your nephews, ‘Aqeel and Nawfal, as well as your ally, ‘Otba Bin ‘Amr, and Bani Harith’s brother, Bin Fahr. He said: I was a Muslim but those people compelled me. The Prophet (PBUH) said: Only Allah knows if you embraced Islam; if it was true, the Almighty Allah

shall reward you well, but we saw what was apparent to us. He said: I have no money. The Prophet (PBUH) said: What about the money you left with Om Al-Fadhl in Mecca? You said to her: If anything happens to me in my coming travel, give this money to Bani Al-Fadhl, Abdullah and Qathm or credited. He replied: I swear I do have faith that you are the Messenger of Allah! This was only between me and Om Al-Fadhl. Therefore, he ransomed himself with one hundred ounces and each of them with forty ounces.

In Great Battle of Badr, Imam Ali (PBUH) killed Al-Walid Bin 'Otba Bin Rabi'a, a courageous and ferocious man, Al-'Aas Bin Sa'eed Bin Al-'Aas Bin Omaiya, To'aima Bin 'Adi Bin Nawfal – stabbed him with spear – and Nawfal Bin Khowailid – uncle of Al-Zobair Bin Al-'Awwam – who tied Abu Bakr and Talha before Hijra (Migration) with ropes and tortured them for a whole day. At the end of the battle, The Messenger of Allah (PBUH) said:

Praise be to Allah who answered my prayers.

Jabir narrated that Amir Al-Mu'menin (PBUH) said:

I was amazed how courageous people were in the day of Badr; I killed Al-Walid Bin 'Otba as I faced Handhala Bin Abu Sofyan; I hit him so hard with my sword his eye fell off and he hit the ground dead. I also killed Zam'a Bin Al-Aswad, Al-Harith Bin Zam'a, 'Omair Bin Othman Bin Ka'b Bin Taim – uncle of Talha Bin 'Obaidullah – as well as Othman and Malik – two brothers of Talha; totally, they were thirty six men.

Moreover, Hamza Bin Abdul-Mottalib killed Shaiba Bin Rabi'a Bin Abd Shams and Al-Aswad Bin Abdul-Aswad Al-Makhzoumi.

Abu Jahl Bin Hisham was killed by 'Amr Bin Al-Jamouh who hit him with the sword and cut off his leg. After that, Abdullah Bin Mas'oud set foot on him and chopped off his head, then he took the head to the Messenger of Allah (PBUH) and said: I found him emitting his last breath, so I put my foot on his neck and said to him: You are such a disgrace, You enemy of Allah! He said: You little shepherd! It is such a tremendous height for you. Here, I cut off the head of Abu Jahl in order to bring it before the Messenger of Allah! Thanks God!

'Ammar Bin Yasir killed Omaiya Bin Khalaf. The Messenger of Allah (PBUH) ordered to throw the dead bodies in the well of. He stood over them and called each one with his full name and said: We, in truth, achieved what our Lord promised us with; did you achieve what your lord promised you with, in truth? Then he said: They can hear just like you, but they are prevented from answering.

At the day of Badr, fourteen Muslims were martyred, among them were 'Obaida Bin Al-Harith Bin Abdul-Mottalib and 'Amr Bin Nadhla, an ally of Bani Zahra, Mihja', servant of Omar, 'Omair Bin Abi Waqqas and Safwan Bin Abi Al-Baidha; these were from the Immigrants (Mohajerin) and the rest were from the Supporters (Ansar).

When the Messenger of Allah (PBUH) returned Medina but

stayed there only for seven nights, then he conquered Bani Saleem and reached one of their water basins, named Al-Kidar; the Prophet (PBUH) resided there for three nights, then he went back to Medina unharmed and stayed for the rest of Shawwal and the whole month of Zil-Qi'da; during his stay, the Messenger of Allah (PBUH) released by ransom all the captives of Badr from Qoraish.

Third issue: the Holy Battle of Sowaiq

In fact, Abu Sofyan had taken an oath that he would not wash himself unless he fought and overcame Mohammad. Thus, he set out with a hundred riders from Qoraish in order to keep his promise; when twelve miles away from Medina, he went to Bani Al-Nadheer at night heading for the house of Bin Akhtab, but he refused to open his door for Abu Sofyan; then he went to the master of Bani Al-Nadheer, Salam Bin Mashkam, and when attained his consent, he returned the same night to his companions.

After that, Abu Sofyan advanced towards Medina, and at an area called Al-'Areedh, they came upon a man from the Supporters and an ally of his; they killed them and went away. People were warned and the Messenger of Allah (PBUH) set out to face them until he arrived at Qarqarat Al-Kodr and returned when he missed Abu Sofyan. On their way back, they saw some belongings they left behind so that they could survive. Here, Muslims said to the Messenger of Allah (PBUH): O Messenger of Allah! Do you intend to have a foray? The Prophet (PBUH) said: **Yes**.

It was reported that it was named Sowaiq due to the fact that Abu Sofyan threw away his belongings and commodities (Sowaiq) so that they would not catch him.

Fourth issue: the Holy Battle of Qarqarat Al-Kodr

Bin Sa'd reported in Al-Tabaqat: the Messenger of Allah (PBUH) conquered Qarqarat Al-Kodr – also named Qararat Al-Kodr – in the middle of Moharram and precisely twenty three months after his immigration; it is located in an area belonged Ma'dan Bani Saleem, near Al-Arhodhiyah and behind Sad Ma'ouna; there is ninety six miles between Ma'dan and Medina.

The Messenger of Allah (PBUH) passed the banner to Ali Bin Abi Talib as he authorized Abdullah Bin Om Maktoum to take charge of Medina; the Messenger of Allah (PBUH) was informed that Saleem and Ghatfan were gathering in this location so he was headed towards them.

The Prophet (PBUH) did not find anyone there but saw a group of shepherds in the valley; one of them was a young man named Yasar; the Prophet (PBUH) asked him about the people and he said: I do not know about them; today is my turn to bring water and when I came here, people had already been gone as they left these livestock behind.

The Messenger of Allah (PBUH) won the livestock and went back to Medina. They divided the spoils among themselves in Sirar, three miles away from Medina; the livestock consisted of five hundred camels and the Prophet (PBUH) took out one fifth of it and gave four fifths to Muslims in the sense that every man received two camels as they were two hundred. Yasar was the share of the Prophet (PBUH) and he set him free when saw him saying prayer. The Messenger of Allah (PBUH) was away for fifteen Night.

Fifth issue: Killing Ka'b Bin Al-Ashraf, the Jew

It was fourteenth of Rabee' Al-Awwal and twenty five months after immigration of the Messenger of Allah (PBUH). He was killed because he used to satirize the Prophet (PBUH) and his companions in his poetry trying to turn people against them. He said in the day of Badr: Today, beneath the ground is better than above it. He went to Mecca lamenting the dead of Qoraish and composing poetry for them and then he went to Medina. The Messenger of Allah (PBUH) said:

Oh Lord! Restrain Bin Al-Ashraf they way You see fit as he declared evil and saying poems.

The Prophet (PBUH) also said:

Who can deal with Al-Ashraf as he hurt me?

Mohammad Bin Maslama said: I can, O Messenger of Allah! I shall kill him. The Prophet (PBUH): **Do it.**

Hence, five men from the Supporters including Mohammad Bin Maslama killed him and returned. The terrified Jews came to the Prophet (PBUH) and said: Our master had been murdered. The Messenger of Allah (PBUH) reminded them of his wrongdoings and that he had incited people to fight him and his companions; the Prophet (PBUH) then asked them to call a truce which was written by Ali Bin Abi Talib (PBUH).

Sixth issue: the Holy Battle of Zi Amar

The Messenger of Allah (PBUH) resided in Medina for the rest of Zil-Hijja and Moharram, and then he set out in Zi Amar Holy Battle; this was after the battle of Sowaiq. The Prophet (PBUH) heard that a crowd of Ghatfan, led by a man named Da'thour Bin Al-Harith Bin Moharib, had gathered to hit the outskirts of Medina.

He set out with four hundred and fifty men as Arabs of the desert fled from him to the top of mountains. The Messenger of Allah (PBUH) arrived at Zi Amar and encamped there. It then began raining very heavily. The Messenger of Allah (PBUH) had crossed the valley to relieve himself when it rained; his garment got wet, so he took it off and hung it on a tree to dry, then he lied down underneath the tree.

Those Arabs, who were watching everything, said to Da'thour: Mohammad is separated from his companions. You have a chance to kill him; he will be dead by the time they come to rescue him. He chose one of their swords and rushed to him; he got over his head and said: O Mohammad! Who can prevent me now? The Messenger of Allah (PBUH) said: **Allah!**

At this moment, Gabriel pushed him in the chest and he fell down; the Prophet (PBUH) took his sword and stood over his head and said: Who can prevent me now? He said: No one! I bear witness that there is no god but Allah and Mohammad is the Messenger of Allah. By God, I will never gather people against you. Here, the Messenger of Allah (PBUH) gave back his sword and turned away from him. He followed the Prophet (PBUH) and said: I swear to God you are better than me. The Messenger of Allah (PBUH) replied:

I deserved that.

He went back to his people who said to him: You had the sword over his head. What happened to you? He said: I swear I was about to kill him but I saw a white tall man who pushed me in the chest and I fell on the ground; At that moment, I realized it was an angel, so I bore witness that Mohammad is the Messenger of Allah. I swear to God I will never gather people against him. Since then, he began calling his people to embrace Islam.

At this time, the following Holy Verse was revealed:

(O you who believe! Remember Allah's favor on you when a people had determined to stretch forth their hands towards you, but He withheld their hands from you, and be careful of your duty to Allah; and on Allah let the believers rely) .

Seventh issue: the Holy Battle of Bani Saleem

Bin Sa'd reported: The Prophet (PBUH) conquered Bani Saleem, in Bahran, in sixth of Jomadi Al-Oula and twenty seven months after his Hijra (Migration). The Messenger of Allah (PBUH) was informed that many of Bani Saleem were gathering against him, that is why he set out with the three hundred men from his companions; Bin Om Maktoum had been in charge of Medina as the Prophet (PBUH) advanced to Bahran to find them scattered all over their springs area, therefore he returned unharmed being away for ten nights.

Eighth issue: the Holy Battle of Qarada

The name, Qarada, came from the spring of water in Najd where the fight took place. Six months after he returned from Badr to Medina, the Messenger of Allah (PBUH) sent out Zaid Bin Haritha and they hit a caravan belonged to Qoraish in which Abu Sofyan had put a large amount of silver.

In fact, Qoraish was afraid to take the road they usually took when going to Shaam (current Syria) as had to pass through Badr battle field. Therefore, they took a road through Iraq as they hired a man from Bakr Bin Wael, named Forat Bin Haiyan, to guide them. That was when Zaid Bin Haritha attacked the caravan as they failed to face him and fled.

Al-Waqidi narrated that the caravan was with Safwan Bin Omaiya and that they brought the caravan to the Messenger of Allah (PBUH) as they captured a man or two; Forat Bin Haiyan was held captive but he was released when he embraced Islam.

Ninth issue: the Holy Battle of Bani Qainaaq'

The Holy Battle of Bani Qainaaq' took place on Saturday, in the middle of Shawwal and specifically twenty months after his migration to Medina. The Messenger of Allah (PBUH) assembled Bani Qainaaq' in their marketplace and addressed the Jews: Beware that Allah can strike you like He did with Qoraish; Embrace Islam as you had already learned about me in your Scripture. They said: O Mohammad! Let it not deceive you that you and your people could defeat them; by God, if we were to fight you, you would find we are different from them. They were about to quarrel as this following Holy Verse had been revealed in this regard:

(Indeed there was a sign for you in the two hosts which met together in encounter; one party fighting in the way of Allah and the other unbelieving, whom they saw twice as many as themselves with the sight of the eye and Allah strengthens with His aid whom He pleases; most surely there is a lesson in this for those who have sight).

It was narrated that the Messenger of Allah (PBUH) laid

siege to Bani Qainaqah' for six days until they submitted to his rule. Here, Abdullah Bin Obai said: O Messenger of Allah! Three hundred men in shield and four hundred without support me in all circumstances. They were allies of Khazraj but not Aws, and when they experienced humiliation, they left Medina and resided in Azri'at. This Holy Verse was revealed as regards to Abdullah Bin Obai and some people from Khazraj:

(O you who believe! Do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people. But you will see those in whose hearts is a disease hastening towards them, saying: We fear lest a calamity should befall us; but it may be that Allah will bring the victory or a punishment from Himself, so that they shall be regretting on account of what they hid in their souls) .

Tenth issue: the Holy Battle of Ohod

The Holy Battle of Ohod is distinguished from other battles due to a set of events and lessons that established a new ideological approach in the sense that Muslim community was based on absolute compliance to the words of the Messenger of Allah (PBUH) as well as a number of prominent figures that embodied the true meaning of believing in Allah and in His Messenger (PBUH) in addition to Jihad and exceptional self-sacrifice. These figures and these lessons are as unique as Ohod.

The Holy Battle of Ohod took place one year after Badr as Abu Sofyan Bin Harb had been leading the disbelievers. The followers of the Messenger of Allah (PBUH) at that time were seven hundred and the disbelievers were two thousand. The Messenger of Allah (PBUH) consulted his companions as his opinion was that men would fight at the entrances of Medina and the weaker ones go up the roofs of the house in order to throw arrows, but they refused and insisted to go along with him. When they hit the road, they said: Let us go back, but the Prophet (PBUH) said: No prophet would return when he chooses to go for certain people.

In a narration by Bin Sa'd, they said that while they were

still in Medina, but the Messenger of Allah (PBUH) had already worn his armor, lifted his shield, tied his sword around his waist and put on his turban. They regretted that they had disagreed with him. Here, the Messenger of Allah (PBUH) said:

A prophet should not retreat when he had put his armor on until Allah judges between him and his enemies. Do what I told you to do and advance in the name of Allah for what you were patient for.

The Prophet (PBUH) asked for three spears and tied a banner to each spear; he passed the banner of Aws to Osaid Bin Hodhair, the banner of Khazraj to Al-Janab Bin Al-Monzir – also reported to Sa’d Bin ‘Obada – and his banner, the banner of Immigrants, to Ali Bin Abi Talib (PBUH). The Messenger of Allah (PBUH) designated Abdullah Bin Om Maktoum to take charge of Medina, and then he rode his horse, put the bow over his shoulder and carried a spear in his hand as Muslims followed him while lifting their shields.

They were one thousand men, but in the middle of the way, Abdullah Bin Obai abandoned them along with third of the men as they said: We cannot understand why we should risk our lives when he is fighting his own people. Bani Haritha and Bani Salama decided to go back, but the Almighty Allah protected them through these words of His:

(When two parties from among you had determined that they should show cowardice, and Allah was the guardian of them both, and in Allah should the believers trust).

The Messenger of Allah (PBUH) lined up his companions in orderly rows dividing them into right wing and left wing; the Mount of Ohod was behind his back and Medina was before his eyes. Here, the Prophet (PBUH) used fifty shooters led by Abdullah Bin Jobair as he instructed them and said:

Hold this position of yours and protect our backs; Do not take part even if you see us collecting spoils and do not come to defend us even if you see us getting killed.

The disbelievers advanced with Khalid Bin Al-Walid leading the right wing and 'Akrama Bin Abu Jahl leading the left wing; they had two flanks consisting two hundred horsemen led by Safwan Bin Omaiya – also said to be 'Amr Bin Al-'Aas – in addition to one hundred archers led by Abdullah Bin Abi Rabi'a.

They gave the banner to Talha Bin Abu Talha, whose name is Abdullah Bin Abdul-'Izza Bin Othman Bin Abduldar Bin Qosai. The Messenger of Allah (PBUH) asked who had been carrying the banner of the disbelievers and he was told it was Abduldar. Here, the Prophet (PBUH) said: We are more entitled to loyalty than they are. Where is Mos'ab Bin 'Omair? He took the banner and advanced before the Messenger of Allah (PBUH).

The lecherous Abu 'Amer initiated the war; he stepped out along with fifty of his people and cried: I am Abu 'Amer! Muslims replied: You are not welcomed, O lecherous. They pelt one another with stones; Abu 'Amer and his people turned back and he made the women of the disbelievers beat on tambourines and sieves while reminding them of their dear ones

killed in Badr.

When the two parties came closer to each other, archers threw arrows at the cavalry of disbelievers, and then Talha Bin Abu Talha, the carrier of the banner, shouted: Who dares to fight me in a duel? Ali bin Abi Talib (PBUH) stepped out and they met between the between the two lines; Ali descend swiftly upon him and smote him so hard on the head. He fell on the ground with his head split into two. The Messenger Allah (PBUH) was delighted and exclaimed 'Allah is Great'; Muslims also exclaimed 'Allah is Great' and rushed upon the battalions of the disbelievers.

After a short while, the troops of disbelievers were diminished. Subsequently, Abu Shaiba, Othman Bin Abu Talha, carried the banner and cried: The banner holders need to sacrifice with their blood to keep it high. Hamza Bin Abdul-Motallib held his sword high and smote him so hard on the shoulder he cut him from shoulder down to the waist, and then he returned repeating: I am the son of water carrier to pilgrims.

After that, the banner was carried by Abu Sa'd Bin Abu Talha, but he was killed by an arrow thrown at him by Sa'd Bin Abi Waqas hitting his throat so that his tongue was dangled like a dog's. This time, Mosafi' Bin Talha Bin Abu Talha carried the banner, but 'Asim Bin Thabit Bin Abu Al-Aqlah killed him, and when Harith Bin Talha Bin Abu Talha came to carry the banner, 'Asim Bin Thabit killed him too.

Then, Kilab Bin Talha Bin Abu Talha carried it and he was

killed by Al-Zobair Bin Al-'Awam. The banner was then carried by Al-Jallas Bin Talha Bin Abu Talha, but he was killed by Talha Bin 'Obaidullah. This time, Artaa Bin Sharhabil carried it but Ali Bin Abu Talib (PBUH) killed him, and then Shoraih Bin Gharidh carried the banner, but we do not know who killed him. Sawab, their servant, came to carry the banner, and it is said he was killed by Sa'd Bin Abi Waqqas; it is also said Ali Bin Abi Talib (PBUH) killed him, but it is more likely to be Qazman.

This revealed how fragile and scattered the disbelievers were, therefore Muslims assailed them and began plundering their encampment. The archers saw this as they differed among themselves; their commander, Abdullah Bin Jobair and some ten others refused to leave their position as he reminded them of the words of the Messenger of Allah (PBUH), but they said: The disbelievers are defeated and the Messenger of Allah (PBUH) definitely does not want us here anymore.

They abandoned the mountain and followed the soldiers to get their share of the spoils. At this point, Khalid Bin Al-Walid noticed that; he turned around and assailed at that small number of archers remained at the mountain; 'Akrama Bin Abi Jahl followed him and they killed the archers along with their commander, Abdullah Bin Jobair – Allah Bless His Soul.

This caused chaos among Muslims who started behaving in a disorganized and confused way. They also switched direction so Muslims had to fight against the wind. At this point, the accursed Iblees cried out that Mohammad was killed, and then

Muslims started running in confusion and attacking one another in disorder.

When Mos'ab Bin 'Omair was killed, an angel in the form of Mos'ab lifted up the banner; more angels attended the battle that day without fighting. The disbelievers exclaimed "O 'Ozza! O Hobal!" and attacked. Many Muslims were killed and many others ran away. The Messenger of Allah (PBUH), however, remained firm throwing arrows from his bow so much it broke into pieces, then he began throwing stones.

This course of events presents us with a set of lessons which we need to be aware of. They are as the following:

A – Imam Ali (PBUH) consoles the Messenger of Allah (PBUH) and guards him heroically

Imam Al-Sadiq (PBUH) said:

When people were defeated and fled from the Messenger of Allah (PBUH), he got very angry; if the Prophet (PBUH) got angry, his face and forehead would sweat like pearls. He saw Ali (PBUH) by his side and said: Why did not you follow your father's offspring? Ali said: O Messenger of Allah! To disbelieve in Allah! You are my example. The Prophet (PBUH) said: If so, hold them back from me. Ali (PBUH) assailed them and struck the first one he faced. Here, Gabriel said: This is the true support, O Mohammad! He said: He is from me and I am from him. Gabriel said: And I am from both of you.

B – Archangel Gabriel (PBUH) exclaims: No sword but Zolfiqar, no young man but Ali

Bin Abi Al-Hadid Al-Mo'tazili narrated: When the Messenger of Allah (PBUH) was surrounded in Holy Battle of Ohod, people said Mohammed was killed. In fact, he was alive and a group of disbelievers were attacking him. He said to Ali:

Hold them back from me.

Ali (PBUH) assailed them and killed their commander. When another group of disbelievers attacked the Prophet (PBUH), he said:

O Ali! Hold them back from me.

Ali (PBUH) assailed them and killed their commander. A third group of disbelievers attacked the Prophet (PBUH) and so on. After that, the Messenger of Allah (PBUH) said:

Gabriel said to me: O Mohammad! This is the true support.

I said: Of course, he is from me and I am from him.

Then, Gabriel said: And I am from both of you.

Muslims, at that day, heard a distant shout from the sky:

No sword but Zolfiqar, no young man but Ali.

The Messenger of Allah (PBUH) said to those around him:

Have you heard that?! This is the voice of Gabriel.

I committed myself not to get involved into laudable deeds the opponents of Ahl Al-Bait (PBUH) and largely Imam Ali (PBUH) disagreed with, however I would like to focus on the

above Hadith.

Bin Al-Jawzi impugned the integrity of the Hadith and falsified its transmitted chain; the accused here is 'Isa Bin Mahran. Bin 'Adi reported: He narrated false Hadith and he practiced Rafdh as a profession. Abu Bakr Mardawaih narrated from Yahya Bin Salama Bin Kahil, from his father, from 'Akrama that Bin Abbas said: In the day of Ohod, some voice shouted from the sky:

No sword but Zolfiqar, no young man but Ali Bin Abi Talib.

Bin Bajir [Habban] said: Yahya Bin Salama used not to write down his Hadith. Yahya Bin Mo'in said: It is nothing. Al-Nisaei said: This Hadith is neglected.

Mardawaih narrated a Hadith from 'Ammar, Sofyan's nephew, from Al-Handhali that Abu Ja'far, Mohammad Bin Ali, said: A voice called out from the sky in the day of Badr, named Radhwan:

No sword but Zolfiqar, no young man but Ali Bin Abi Talib.

Al-Dar Qotni said: It is neglected.

This treatment of Al-Jawzi makes even the bereaved laugh; he examines the Hadith with bias and prejudice to apparently satisfy his own desires. He reports from Bin 'Adi that 'Isa Bin Mahran was a Rafidhi; supporting the descendants of the Messenger of Allah (PBUT) is one of the good features of 'Isa Bin Mahran, but Al-Jawzi does not see it that way.

As for Yahya Bin Salama, he reported that Yahya Bin Mo'in

said: It is nothing, without declaring what measures he used to evaluate narrators, not to mention the fact that he did not treat those Bokhari narrated from in the same way although they were weak, deceitful and Kharijites (the Dissenters).

Accordingly, we raise the same inquiry against Al-Nisaei Al-Dar Qotni and Bin Al-Jawzi who did not disregard all those weak, deceitful and Kharijites narrators Bokhari is overcrowded with such as Jobair Bin Mat'am, 'Omran Bin Hattin, Isma'il Bin Abi Owais, Ya'qoub Bin Ibrahim as well as the grandchildren of Abu Al-Yasa' Al-Basari, etc.!

Now, regarding the Hadith:

No sword but Zolfiqar, no young man but Ali.

It is enough to say it was reported by Bin Ishaq (deceased in the year 150 AH), Bin Abi Al-Donya (d. 281 AH), Nasr Bin Mozahim (d. 212 AH), Al-Tabari, Bin Habib Al-Baghdadi (d. 245 AH), Bin Al-Atheer (d. 630 AH), Bin Katheer, Bin 'Asakir (d. 571 AH) and others.

C – Mos'ab Bin 'Omair sacrifices himself for the Messenger of Allah (PBUH)

At that day, Obai Bin Khalaf came along on his horse while saying: This is the son of Abu Kabsha. Confess and retreat; I am here to kill you. The Messenger of Allah (PBUH) was between Al-Harith Bin Al-Samma and Sahl Bin Hanif relying upon them, and when he was attacked, Mos'ab Bin 'Omair shielded him with his body him and took the stab.

The Prophet (PBUH) took a dagger which was in the hand of Sahl Bin Hanif and stabbed him back; he clung to his horse and went back to the encampment roaring. Abu Sofyan said to him: Woe unto you! Do not be worried; it is nothing but a scratch. He replied: Woe unto you, O son of Harb! Mohammed stabbed me; he told me in Mecca that he would kill me. By God, I knew he would be my killer. This wound can kill all the people of Hijaz. He kept roaring until he was sent to Fire.

D – The truth about the injury of the Messenger of Allah (PBUH) in the day of Ohod

Aban Bin Othman says in his book: Fatima and Safiya came to see the Messenger of Allah (PBUH), but he said to Ali: Let Fatima in but not my aunt. When Fatima came close to the Prophet (PBUH) and saw the wound on his face and his bleeding mouth, she screamed and began wiping the blood and said: The wrath of Allah be upon whoever caused the face of the Messenger of Allah (PBUH) bleed. The Prophet (PBUH) took the blood and threw it to the air does as none of it returned back.

Imam Al-Sadiq (PBUH) said:

By Allah, if any of it came down to the ground, grievous punishment would fall.

Aban Bin Othman said: Sabah Bin Siaba told me about that: I said to Abu Abdullah Al-Sadiq (PBUH): Did he break four of his teeth.

He said:

No, by Allah! He safeguarded him except the wound on his face.

I said: They claim the Messenger of Allah (PBUH) retreated to the cave in Ohod!

He said:

By God, he did not leave his position, and when he was asked “Shall you invoke God against them?”, he said: Oh Lord, guide my people as they are ignorant.

The Messenger of Allah (PBUH) threw an arrow at Bin Qomaia injuring his hand. Bin Qomaia dropped the sword off his hand and said: Take it from me, Bin Qomaia. The Messenger of Allah (PBUH) said: The Almighty Allah disgraced you; ‘Otba Bin Abi Waqqas struck him with his sword making his mouth bleed, as Abdullah Bin Shihab hit him with a catapult injuring his elbow.

As a matter of fact, none of these people had a normal death; when sleeping in Najd, a male goat stabbed Bin Qomaia with its horns; he began shouting ‘What a disgrace!’ and pulled off the horns from his clavicle.

E – The martyrdom of Hamza Bin Abdul-Mottalib (PBUH) and the mutilation done to his body

Ali Bin Ibrahim Al-Qommi – Allah Bless His Soul – reported: Every time Hamza attacked them, they ran away from him as no one could face him. Hind Bint ‘Otba had promised Wahshi that if he killed Mohammad, Ali or Hamza, she would set him free; Wahshi was a slave to Jobair Bin Mat’am from Abyssinia (current Ethiopia).

Wahshi said: It was not in my power to kill Mohammed and I realized that Ali was a very cautious man which made it hard to target him. So, I ambushed Hamza who was leaving a huge damage at the people. He passed by me and trampled on the edge of a river and fell. Here, I swung my spear and threw it at him; it pierced his flank and cut through his bladder. When he fell on the ground bleeding, I cut his abdomen open and tore out his liver, then put it before Hind and said: This is the liver of Hamza. She put it in her mouth and chewed. The Almighty Allah made it so bitter she had to spit it, and then Allah sent an angel to carry it back to its place.

Abu Abdullah (PBUH) said:

Allah refuses to let any part of Hamza's body in Fire, so Hind cut off his masculine organs along with his ears and made a collar out of them and wore it around her neck; she also cut off his hands and legs.

He also reported: Al-Halis Bin 'Alqama looked at Abu Sofyan, who was on a horse with his spear in the jawbone of Hamza, and said: O people of Bani Kinana! Look at who claims to be the master of Qoraish. Look what is done to his cousin's flesh. Then, Abu Sofyan said: Taste it, you ungrateful. Your tongue will speak no more against me.

The Messenger of Allah (PBUH) left for Medina to bury the dead. On his way back, he passed through the houses of Bani Al-Ashhal and Bani Dhafar and heard women mourning their dead; his eyes overflowed with tears and cried, and then said:

Yet, no crying for Hamza today.

When Sa'd Bin Mo'az and Osaid Bin Hodhair heard this said: Do not weep over the dears gone in the battle. The Messenger of Allah (PBUH) also turned to the women who came to the door of the mosque to give comfort to Fatima for the martyrdom of Hamza and said: Go back, Allah bless you all! You indeed offered your condolences.

F – The martyrdom of Handhla and angels washing his body

Ali Bin Ibrahim Al-Qommi – Allah Bless His Soul – reported: Handhala Bin Abi 'Amer was a man from Khazraj; he had got married to the daughter of Abdullah Bin Abi Saloul the night before the Holy Battle of Ohod and went to bed with her the same night. When he asked the Messenger of Allah (PBUH) for permission to stay the night with her, the following Holy Verse was revealed:

(Only those are believers who believe in Allah and His Messenger, and when they are with him on a momentous affair they go not away until they have asked his permission; surely they who ask your permission are they who believe in Allah and His Messenger; so when they ask your permission for some affair of theirs, give permission to whom you please of them and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful).

Actually, this Holy Verse from Al-Nour Chapter in addition to the information given in Aal 'Imran Chapter about the Holy

Battle of Ohod are solid proofs that the compilation came against the chronological order with which they had been revealed by the Almighty Allah.

Thus, the Prophet (PBUH) did give him permission; Handhala Bin Abi 'Amer went to be with her, and when he wanted to leave, his wife brought four men from the Supporters to testify that he did in fact sleep with her. When they asked her about the reason why she did so, she replied: I saw in my dream that the sky was parted widely and Handhala was taken up. Here, I discovered that he will be martyred, and so I wanted you to testify about it in case I was pregnant from him.

At the battle, Handhala saw Abu Sofyan riding his horse wandering among the two camps; he assailed him and smote the hock of the horse. Abu Sofyan fell to the ground along with his horse and shouted: O people of Qoraish! I am Abu Sofyan and this is Handhala wanting to kill me. Abu Sofyan started running and while Handhala were running after him, a man from the disbelievers stabbed him; despite his injury, he walked towards that disbeliever and killed him, then he fell to the ground surrounded by Hamza, 'Amr Bin Al-Jamouhm, Abdullah Bin Hozam and a group of Supporters. At this point, the Messenger of Allah (PBUH) said:

I saw angels washing Handhala between Heaven and Earth with water from clouds put in golden vessels.

This was called "angels washing water".

G – A man goes to Paradise even though he said no prayers to Allah

Ali Bin Ibrahim Al-Qommi narrated:

‘Amr Bin Qais had newly embraced Islam when he heard that the Messenger of Allah (PBUH) is at war. He picked his sword and shield and rushed like a lion repeating: I bear witness that there is no god but Allah and that Mohammad is the Messenger of Allah. He assailed the disbelievers at once and got martyred; a man from the Supporters saw him thrown to the ground among the dead and said: O ‘Amr! You still have your first faith! He said: No, God forbid! I bear witness that there is no god but Allah and that Mohammad is the Messenger of Allah, then he died. One of the companions of the Prophet (PBUH) asked him: O Messenger of Allah! ‘Amr Bin Qais has just embraced Islam. Is he a martyr? The Prophet (PBUH) said:

By God, he is indeed a martyr. No man went to Paradise without saying prayer to Allah except him.

H – Nosaiba Bint Ka’b Al-Mazemniya defending the Messenger of Allah (PBUH)

Ali Bin Ibrahim Al-Qommi – Allah Bless His Soul – reported:

The Messenger of Allah (PBUH) was only left with Abu Dojana Al-Ansari, Sammak Bin Kharsha and Amir Al-Mu’menin (PBUH). Every time a group of disbelievers attacked the Messenger of Allah (PBUH), Amir Al-Mu’menin (PBUH) pushed them away from him so much that he broke his sword.

Nosaiba Bint Ka'b Al-Mazemniya used to go along with the Prophet (PBUH) in his conquests (Maghazi) to cure the wounded. When her son wanted to retreat, she stopped him and said; O my son! Where can you escape from the Almighty Allah and His Messenger? She made him come back and a man killed him; she took her son's sword and struck that man on the thigh and killed him. Here, the Messenger of Allah (PBUH) said:

God bless you, O Nosaiba.

She shielded the Prophet (PBUH) with her chest, her breasts and her hands so much that she received several wounds, then Bin Qomaia rushed towards the Messenger of Allah (PBUH) and said: Show me Mohammad! I shall kill him; he struck the Prophet (PBUH) on the shoulder, then he shouted: By Laat and 'Ozza, I killed Mohammad! Here, the Messenger of Allah (PBUH) turned to a man from the Immigrants running away, having his shield on his back, and called out:

O you, shield holder! Drop your shield and go ahead to the Fire.

When he tossed his shield, the Messenger of Allah (PBUH) picked it up and passed it to Nosaiba who used it to fight the disbelievers. Thus, Prophet (PBUH) said:

The status of Nosaiba is better than the status of so and so.

I – A man fighting with the Messenger of Allah (PBUH) is considered among the people of the Fire

Aban reported from Abu Baseer that Abu Ja'far (PBUH) said:

The Messenger of Allah (PBUH) was informed that a man from his companions, named Qozman, always helped his Brothers and said prayers; the Prophet (PBUH) said: He is from the people of the Fire. Then, the Messenger of Allah (PBUH) was told that Qazman was martyred. He said: Allah does what He wants. Then, he was told: He killed himself. He said: I bear witness that I am the Messenger of Allah.

Qazman fought ferociously and killed six or seven disbelievers. He bore with his grave wounds and made it to the houses of Bani Dhafar. Muslims said to him: Well done, O Qazman! You acquitted yourself heroically today. He said: What for? I only fought the honor of mu people, otherwise I would not fight. When his injuries were aggravated, he took an arrow from his quiver and killed himself.

J – A woman from the Supporters had her son martyred, yet praised Allah for the safety of the Prophet (PBUH)

Bin Abi Al-Hadid Al-Mo'tazili reported from Al-Waqidi that: Al-Samda Bint Qais – one of the women of Bani Dinar – had her two sons, Al-No'man Bin Abd Omar and Saleem Bin Al-Harith, killed fighting with the Prophet (PBUH) in Ohod.

When Al-Samda learned about their death, she asked: How is the Messenger of Allah (PBUH)? They said: Well. Thanks God, he is all right. She said: Show him to me. She looked at him and said: It would have been such a grave affliction, O Messenger of Allah! Al-Samda left carrying her two sons on a camel, and on

her way back to Medina, she came upon 'Aisha who asked: What happened? Who are these two? Al-Samda replied: My sons. I am going to lay them to rest.

K – The disbelievers mutilate Muslims' dead bodies while leaving the battle

The Messenger of Allah (PBUH) called Ali (PBUH) and said: Follow them and see where they are heading; if they ride the horses and herd the camels, then they are heading to Medina, but if they ride the camels and herd the horses, in this case, they are definitely heading to Mecca.

It was also reported that the Prophet (PBUH) sent Sa'd Bin Abi Waqqas for that mission; he came back and said: I saw their horses running madly while they were leaving on the camels. Muslims were pleased to hear that the enemy had gone and they spread out looking for their dead, but they soon discovered that all the bodies had been mutilated by the disbelievers except for Handhala Bin Abi 'Amer; they spared him because his father was with the disbelievers. When the Messenger of Allah (PBUH) witnessed this, his eyes filled with tears and said: I shall mutilate seventy of Qoraish. Here, the Almighty Allah revealed this Holy Verse:

(And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient).

Thus, the Messenger of Allah (PBUH):

I shall better be patient.

Eleventh issue: the Holy Battle of Hamraa Al-Osd

Aban Bin Othman reported that the Holy Battle of Hamraa Al-Osd took place the day after Ohod; the Messenger of Allah (PBUH) called for the Muslim as they answered and set out despite their afflictions and wounds from the fight. The Prophet (PBUH) gave the banner of the Immigrants to Ali; they arrived at Hamraa Al-Osd then returned to Medina. This following Holy Verse had been revealed about them:

[(As for] those who responded [at Ohod] to the call of Allah and the Apostle after the wound had befallen them, those among them who do good [to others] and guard [against evil] shall have a great reward).

Bin Sa'd narrated that they were eighteen.

Al-Hakim Al-Haskani narrated: The Holy Verse was revealed about Imam Ali (PBUH) due to the wounds he was afflicted by. Abu Sofyan also set out and resided at Al-Rawhaa planning to get back on the Messenger of Allah (PBUH) as he said: We killed their brave men and if we go back, we can exterminate them.

He met Ma'bad Al-Khoza'i and asked: What do you have, O Ma'bad? He said: By Allah, I have just left Mohammad and his

companions burning with the desire to assail you, and Ali Bin Abi Talib was heading the people; they recuperated to fight back.

A caravan belonged to Abdul-Qais passed by; when Abu Sofyan learned they will travel through Medina, he said to them: Let Mohammad knows that I wanted to return to his companions in order to exterminate them; I shall fill your rides with raisin if you get to 'Okaz. They informed him this when he was at Hamraa Al-Osd. The Prophet (PBUH) said as he was surrounded by the Muslims:

Allah is sufficient for us and most excellent is the Protector.

The Messenger of Allah (PBUH) returned to Medina on Friday.

In Hamraa Al-Osd, there were a cheap woman from Bani Khatma clan, named Al-'Asmaa Om Al-Monzir Bin Al-Monzir; she used to go around to the gatherings of Aws and Khazraj reciting poetry in order to incite them against the Prophet (PBUH).

At that time, there were no Muslims among Bani Khatma except 'Omair Bin 'Adai. When the Messenger of Allah (PBUH) returned the next day to Medina, 'Omair killed her and rushed to the Messenger of Allah (PBUH) and said:

I killed Om Monzir for her defamatory poetry.

The Prophet (PBUH) gave him an encouraging pat on the shoulder and said:

This man supported Allah and His Messenger, as no two goats would fight for her.

'Omair Bin 'Adai said: I passed by her house the next morning and saw them burying her, yet none of them got in my way or even spoke to me.

Twelfth issue: the Holy Battle of Al-Rajee'

A group of men from 'Adhal and Al-Daish came to the Messenger of Allah (PBUH) and said: Send us some of your people in order to teach us the Quran and teachings of the religion. The Messenger of Allah (PBUH) sent Marthad Bin Abi Marthad Al-Ghanawi, an ally of Hamza, Khalid Bin Bokair, 'Asim Bin Thabit Bin Al-Aflaj, Khobaib Bin 'Adi, Zaid Bin Dathina and Abdullah Bin Tariq to head for Al-Rajee', as they were led by Marthad. On their way, they were attacked by some men of Bani Lahyan from Hazeel tribe; they all were killed.

Aban reported that when Hazeel killed 'Asim Bin Thabit, they wanted to sell his head to Solafa Bint Sa'd, whose two sons were killed in Ohod and she made a vow to drink wine from his skull, but they were prevented by hornets. They said: Leave it until night and they will go away. The Almighty Allah sent the water to the valley to drift his body; 'Asim took an oath to Allah that he would never touch a disbeliever or be touched by a disbeliever. Thus, the Almighty Allah kept him from what he used to keep himself from even after his death.

Thirteenth issue: the Holy Battle of Bir Ma'ouna

The Holy Battle of Bir Ma'ouna took place four months after Ohod. Abu Bara, 'Amer Bin Malik Bin Ja'far – famous for his swift moves with the spears – came to Medina and met with the Messenger of Allah (PBUH). He embraced Islam and said: O Mohammad! Send some men to the people of Najd to call them to your order hoping they would respond to you. The Prophet (PBUH) said:

I fear for them from the people of Najd.

Abu Bara said: I shall protect them. Therefore, the Messenger of Allah (PBUH) sent Al-Monzir Bin 'Amr along with twenty of the best Muslims – also reported to be forty or seventy, among them were Al-Harith Bin Al-Samma and Haram Bin Malhan and 'Amer Bin Fohaira.

They advanced until they arrived at a well (Bir) in Ma'ouna – it is located between the lands of Bani 'Amer and Bani Saleem. They sent Haram Bin Malhan to 'Amer Bin Al-Tofail with a letter from the Messenger of Allah (PBUH); 'Amer did not bother to read the message and instantly killed him and said: Allah is Great! I conquer, by Lord of the Ka'ba. Then, he called Bani

‘Amer to fight them, but they refused and said: We do not go against our oath to Abu Bara.

He cried for help to some tribes of Bani Saleem, namely ‘Osaiya, Re’l and Zokwan – the Prophet (PBUH) had invoked Allah against them and cursed them. They answered his call and surrounded the folks and their luggage; they fought them and killed them all.

At this point, ‘Amr Bin Omaiya Al-Dhamri and a man from the Supporters saw some birds circling around the fighters, so they said: By God, these birds are there for a reason. They went there to discover that the folks are lying on a pool of blood; here the Supporter said to ‘Amr: What do you think we should do? ‘Amr said: I think we should go to the Messenger of Allah (PBUH) and pass him this news. The Supporter said: I cannot leave the place in which Al-Monzir Bin ‘Amr lives. He fought heroically until he was killed. Thus, ‘Amr returned to Medina and informed the Messenger of Allah (PBUH) who said:

This is the work of Abu Bara, as I was reluctant about it.

Abu Bara heard this Amer him as it struck him that ‘Amr broke his oath and that the companions of the Messenger of Allah (PBUH) were killed so much that he passed away. Therefore, Rabi’a Bin Abu Bara rushed to ‘Amer Bin Al-Tofail and stabbed him among his people; he missed him and hit his thigh. ‘Amer said: This is the work of my uncle, Abu Bara. If I died, do not take my revenge from my uncle, and if I lived, I myself would decide what I should do to him.

Fourteenth issue: the Holy Battle of Bani Al-Nadheer

The Messenger of Allah (PBUH) went to Ka'b Bin Al-Ashraf and asked him for a loan, so he said:

Welcome, O Abu Qasim! You are very welcome.

After a while, the Prophet (PBUH) left his companion pretending he was going to make some food for them as he walked out talking to himself; Gabriel (PBUH) came down and told him that those people were planning to act treacherously toward him.

The Messenger of Allah (PBUH) knew they would not kill his companions as long as he was alive, so he hit the road towards Medina, and on in the middle of the way, the Prophet (PBUH) encountered some men Ka'b sent for to support him against the Messenger of Allah (PBUH).

Abdullah Bin Soria, one of the Jewish learned men, said: I swear his God informed him about your act of treachery. Now, you have only two choices; convert to Islam and consequently

you can protect your properties and your wealth or you have to leave your homes. He also added: I prefer the first option is good for you, and I would embrace Islam myself if I was sure I would not put you in danger.

The Messenger of Allah (PBUH) sent them Mohammad Bin Moslim ordering them to leave their homes and property as he gave them three nights .

Fifteenth issue: the Holy Battle of Bani Lahyan

In this battle, the Prophet (PBUH) said the fear prayer in 'Asfan when he was told from Heaven about the disbelievers' plot. It was also reported: This Holy Battle was after Holy Battle of Bani Qoraidha.

Bin Abdul-Bir reported: After triumph in Bani Qoraidha, the Messenger of Allah (PBUH) resided in Medina for the rest of Zil-Hijja, Moharram, Safar, Rabee' Al-Awwal and Rabee' Al-Akhar. Then, the Prophet (PBUH) set out on Jomadi Al-Oula – six months after the conquest of Bani Qoraidha and five years and three months after his Immigration – heading for Bani Lahyan in retaliation for the death of 'Asim Bin Thabit, Khobaib Bin 'Adi and their fellows in Al-Rajee'.

The Messenger of Allah (PBUH) took the road to Shaam from Medina, and when arrived to Ghorab Mountain, he turned north and took the road to Mecca. When the Prophet (PBUH) reached the Valley of Gharan, between Amaj and 'Asfan, he found that Bani Lahyan had already been warned and sought

protection in the mountains.

The Prophet (PBUH) advanced along with two hundred horsemen to 'Asfan and sent two of his companions riding to outskirts of Al-Ghomaim where they made an attack and drew back, then the Messenger of Allah (PBUH) returned to Medina.

During the Holy Battle of Bani Lahyan, the Supporters said: We are far from Medina and it is open to attack from our enemy. The Messenger of Allah (PBUH) told them that the Almighty Allah had used angels to protect every single opening that might lead to Medina.

Sixteenth issue: the Holy Battle of Zat Al-Riqā'

The Holy Battle of Zat Al-Riqā' took place two month after the Holy Battle of Bani Al-Nadheer. Al-Bokhari reported: It was after Khaibar; a crowd from Ghatfan gathered as there was no internecine war between them. People were fearful of one another until the Messenger of Allah (PBUH) said the fear prayer, and then he set out with his people.

It was said that the battle was named Zat Al-Riqā' after the mountain therein that was red, black and white. It was also said that the name came on account of the fact that their feet were perforated and they had to cover their legs with rags (Riqā').

The Messenger of Allah (PBUH) and his companions were going down a valley when one of the disbelievers, named Ghorth, saw him and said to his people: I shall kill Mohammad for you. Therefore, he pulled out his sword and rushed at him and said: Who can save you from me, O Mohammad? The Prophet (PBUH) said:

Woe unto you! My Lord shall save me.

He fell on his chest and the Messenger of Allah (PBUH) took his sword and sat on his chest and said:

Who can save you from me, Ghorth?

He said: Your kindness and your generosity, O Mohammed. The Prophet (PBUH) let him go, so Ghorth said while standing up: By God, you are better and more generous than I am.

Seventeenth issue: the Last Battle of Badr

Bin Ishaq said: The last Battle of Badr was in Sha'ban. The Messenger of Allah (PBUH) set out to Badr to encounter Abu Sofyan as he stayed there for eight nights. Abu Sofyan left with the people of Tahama; he arrived at Al-Dhahiran and chose to return back. On the other hand, the Messenger of Allah (PBUH) and his companions made a stop as they bought and sold as they made a very good profit.

Eighteenth issue: the Holy Battle of Khandaq (Trench)

The Holy Battle of Khandaq, like Badr, is filled with lessons and examples; it revealed the positions of many of the Muslims as well as the distinctive role of Amir Al-Mu'menin, Ali Bin Abi Talib (PBUH), in killing 'Amr Bin Abdowid. the Messenger of Allah (PBUH) said in this regard:

The strike of Ali in the day of Khandaq is better than the works of my people until the Day of Resurrection.

Bin Ishaq: The Battle of Khandaq (trench) or Al-Ahzab was in the month of Shawwal, the year four AH. Bin Akhtab, Kinana Bin Al-Rabee', Sallam Bin Abi Al-Haqiq and a group of Jews went to Mecca in order meet with Qoraish and Kinana and Ghatfan.

They first went to Abu Sofyan and others from Qoraish to urge them go to war against the Messenger of Allah (PBUH); they said: Let us work hand in hand until we exterminate them. They also went to Ghatfan and urged them to go to war against the Messenger of Allah (PBUH) as they informed them that Qoraish had agreed to follow them.

Thus, Qoraish sent their men led by Abu Sofyan. Ghatfan sent Bani Fazara led by 'Oyaina Bin Hosn, Bani Morra led by Al-Harith Bin Awf and the people of Ashja' were led Mas'ar Bin Zahila Bin Nowaira Bin Tareef; they all together were called Al-Ahzab (the parties). When the Prophet (PBUH) heard this, he set out to face them after Salman Al-Faresi counseled him to dig a trench (Khandaq).

As a matter of fact, this was another event that carried divinely signs of prophethood. Here are some examples:

Jabir Bin Abdullah narrated that while digging the trench, they reached a solid surface, so they complained to the Prophet (PBUH) who asked them to bring him a pot of water; he spat into it and prayed to the Almighty Allah, and then the Prophet (PBUH) sprayed the hard surface with that water. Those who attended that incident said: By Allah Who sent him with the truth, it miraculously turned into sand and we could again use the axes and the shovels.

Moreover, Salman Al-Faresi – may Allah be pleased with him – reported: I was digging in a corner of the trench and the Messenger of Allah was close to me. He saw the severity of the ground and went down into the trench and took the pickax from my hand. When the Prophet (PBUH) struck the ground, the pickax sparkled; he took another strike and the pickax sparkled again, and then a third strike and the place where the pickax hit the ground sparkled for the third time.

I said at this moment: O Messenger of Allah! I give my life for you. What was it that I saw? He said: With the first sparkle, the Almighty Allah granted me Yemen and with the second one, the Almighty Allah granted me Shaam (current Syria) and Morocco; with the third sparkle, the Almighty Allah granted the Orient to me.

The troops (Ahzab) advanced towards the Prophet (PBUH) and when Muslims heard this, they gathered to a corner of the trench; they stayed there for over twenty nights during which they only threw arrows and stones at one another.

Some horsemen of Qoraish, most prominent of whom are 'Amr Bin Abdowid, 'Akrama Bin Abi Jahl, Habyara Bin Wahab and Dhirar Bin Al-Khattab, were headed to fight but they stopped before the trench and wondered: By God, this is a trick the Arabs would not even think of. They chose a slightly narrow part of the trench near Salee' and passed through.

Ali Bin Abi Talib (PBUH) and some others immediately rushed to close gap they trespassed; 'Amr Bin Abdowid challenged them, Ali (PBUH) came forward and killed him. 'Akrama and Habyara ran away when they saw 'Amr dead.

Al-Hakim Al-Nisabouri in his "Al-Mostadrak" reported from Bahz Bin Hakeem, from his father, from grandfather that the Messenger of Allah (PBUH) said in regard to the duel between Ali Bin Abi Talib (PBUH) and 'Amr Bin Abdowid in the day of Al-Khandaq:

It is better than the works of my people until the Day of Resurrection.

Bin Al-'Arqa hit the ankle of Saad Bin Mo'az with an arrow and said: Take it from me, Bin Al-'Arqa. Saad replied: May Allah burn your face in the Fire. O God! If there is more of this battle with Qoraish, let me live so that I can fight them as this people accused Your messenger of lying and forced to live from Your Holy Land. Dear Lord! If this is the end of the battle, I would prefer martyrdom after gaining victory in Bani Qoraidha. Later, the Messenger of Allah (PBUH) gave his bed to him and slept on the ground.

Aban Bin Othman reported that he was told that Abu Abdullah (PBUH) said: The Messenger of Allah (PBUH) went up the hill to Fath Mosque in a cold dark night and said:

Who can go find their news as Paradise will be his?

No one stood up; the Prophet (PBUH) repeated himself for a second and a third time, but at the end, Hozaifa answered his call. Here, the Messenger of Allah (PBUH) said:

Go listen to their words and come back to me with their news.

When Hozaifa went away, the Messenger of Allah (PBUH) prayed to the Almighty Allah and sadly cried out:

O Lord! Protect him from before him and from behind and his right and his left until he is back to me. O You Who help the anguished and the distressed! Drive away my worry and grief. You do see my situation and the situation of those with me.

At this point, Archangel Gabriel came down and said:

O Messenger of Allah! The Almighty Allah heard your prayer and answered your call; No more horror of their joined forces and their hostility.

Here, the Messenger of Allah (PBUH) went down on his knees, raised his hands and called while shedding tears:

Thanks! Thanks for sheltering me and those with me.

Gabriel said:

O Messenger of Allah! The Almighty Allah granted you victory and sent them a wind from the earthly heaven full of gravels and a wind from the fourth heaven full of stones.

Hozaifa said: I saw the prime soldiers of Allah along with a severe wind carrying gravels; their fires were extinguished, their tents were pulled out, their spears were thrown away so much so that they took shelter from the gravels that I could hear their sound smashing into their shelters. Then, the greatest soldiers of Allah came, Abu Sofyan went to his camel and cried out at Qoraish: Run to safety! Run to safety! 'Oyaina Bin Hosn and Harith Bin Awf did the same and therefore, the hosts from different tribes (Ahzab) fled in a hurry.

Hozaifa returned to the Messenger of Allah (PBUH) and passed him the news. Here, the Almighty Allah revealed this Holy Verse to His Messenger (PBUH):

(O you who believe! Call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a

strong wind and hosts, that you saw not, and Allah is Seeing what you do).

In the morning, the Messenger of Allah (PBUH) arrived at Medina along with the Muslims; when his daughter, Fatima, was washing his head, Gabriel came to him riding a mule wearing a white turban, made of brocade and decorated with pearls and corundum. The Messenger of Allah (PBUH) stood up and wiped the dust off his face. Here, Gabriel said:

Your Lord may bless you! Do not put your weapon down; the people of heaven did not put theirs down as I kept following them until they were forced back.

The Messenger of Allah (PBUH) called Ali Bin Abi Talib (PBUH) said:

Pass the banner of the Immigrants to Bani Qoraidha.

Then, the Prophet (PBUH) addressed them:

I insist that you do not say the Afternoon prayer unless you arrive to Qoraidha.

Thus, Ali (PBUH) and the Immigrants along with all of Bani Abdul-Ashhal and Bani Al-Najjar departed as the Prophet (PBUH) kept sending men after him. Thus, some of them did not say the Afternoon prayer until after the Night prayer him, and so they insulted him and said: God do so and so to you and your cousin. He stood before them but said nothing to them.

When the Messenger of Allah (PBUH) arrived, Muslims gathered around him; Amir Al-Mu'menin (PBUH) received him

and said:

O Messenger of Allah! I give my life for you! Leave them and the Almighty Allah shall punish them.

The Messenger of Allah (PBUH) learned that they had cursed him and said: If I were there they would not say any of what I heard. Then, the Prophet (PBUH) addressed them:

O brothers of apes! When we go to the battlefield, you will have a dreadful morning. O slaves of Idols! Allah indeed lowered you.

They began wailing: O Abul-Qasim! You say no foul words. What happened to you?

Imam Al-Sadiq (PBUH) said:

The stick fell from his hand and the cloak fell off his back as he walked backwards out of shame. The Messenger of Allah (PBUH) besieged them for twenty five nights until they agreed the judgment of Sa'd Bin Mo'az; he commanded to kill their men, to take their women and children captive, to divide their property among themselves and to give their houses to the Immigrants but not to the Supporters.

Here, the Prophet (PBUH) said: Your judgment was according to the judgment of Allah from beyond the seven heavens. They locked the folks in a house and brought out ten of them at a time; Amir Al-Mu'menin beheaded them; Al-Zobair beheaded the next ten people.

A man from the companions of the Messenger of Allah (PBUH)

narrated that one and sometimes two of these men were killed at a time. Then, the wound of Sa'd began bleeding again so hard that he died. The Messenger of Allah (PBUH) took off his cloak and walked in his funeral without the cloak. He later sent Abdullah Bin 'Otaik to Khaiber as he killed Abu Rafi' Bin Abu Al-Haqeeq.

Nineteenth issue: the Holy Battle of Bani Al-Mostaliq

The Messenger of Allah (PBUH) fought against Bani Al-Mostaliq of Al-Khoza'a tribe headed by Al-Harith Bin Abi Dhirar. They prepared to advance to Al-Moraisi' in the month of Sha'ban, the year five AH – also reported to be the year six AH.

Jowairiya Bint Al-Harith, the wife of the Prophet (PBUH) said: The Messenger of Allah (PBUH) came to us while we were at Al-Moraisi' as I heard my father saying:

We cannot face his forces.

She said: I saw indescribable number of people and horses and arms. When I embraced Islam and married to the Messenger of Allah (PBUH), I began to see Muslims in a different way, as I learned that the Almighty Allah cast a huge horror into the hearts of the disbelievers.

She also said: Three nights before the arrival of the Prophet (PBUH), I saw the moon coming from Yathrib and descending in my lap; I told no one about this, but when we were taken captives, I told my dream and the Messenger of Allah (PBUH) set

me free and asked for my hand.

The Messenger of Allah (PBUH) ordered his companions to assail them as one, consequently none of them could escape as they succeeded to kill ten of them and capture the rest. Muslims' slogan at that day was: O supporters, ahead!

The Messenger of Allah (PBUH) took men, women, children as well as livestock. When the people learned that the Messenger of Allah (PBUH) married Jowairiya Bin Al-Harith, they said: We are now in-laws of the Messenger of Allah (PBUH). They sent him what they had in hand, and he freed one hundred from Bani Mostaliq. 'Aisha said in this regard: I do not know a woman with greater blessing on her people than her.

In this battle, Abdullah Bin Obi recited this Holy Verse:

(They say: If we return to Medina, the mighty will surely drive out the meaner therefrom; and to Allah belongs the might and to His Apostle and to the believers, but the hypocrites do not know).

The Holy Verses were revealed as they contained the false story of 'Aisha.

In the month of Rabee' Al-Awwal, the year six AH, the Messenger of Allah (PBUH) sent 'Okasha Bin Mohsin along with forty men to Al-Ghamra; they arrived there early so the folks escaped and they gained two hundred camels which they brought back to Medina.

In this same year, Abu 'Obaida Bin Al-Jarrah advanced to Al-Qossa with forty men; he assailed them as they all escaped to

the mountains, yet captured one man who later embraced Islam.

Later in that same year, a company led by Zaid Bin Haritha advanced to Al-Jamoum, as they came back with properties, livestock and captives.

Moreover, the company of led by Zaid Bin Haritha set out to Al-'Ais on Jomadi Al-Oula. In this year, he also advanced to Bani Tha'laba with fifteen men; they fled and he gained twenty of their camels.

In that same year, Ali Bin Abi Talib (PBUH) assailed Bani Abdullah Bin Sa'd of Fadak; this was when the Messenger of Allah (PBUH) was informed that some of them wanted to assist the Jews of Khaibar.

In the month of Sha'ban of that year, the company of Abdul-Rahman Bin 'Awf advanced to Doumat Al-Jandal; the Messenger of Allah (PBUH) had told him: If they submitted, marry the daughter of their king. In fact, they embraced Islam as Abdul-Rahman married Tamadhor Bint Al-Asbagh; her father was their leader and their king.

Again in that same year – and according to Al-Waqidi, the Messenger of Allah (PBUH) set out to Al-'Arni people who killed his shepherd and took his camels; the Prophet (PBUH) ordered to cut off their hands and legs and gouge their eyes out, then they were left out in the heat until they died. They had cut off the limbs of the shepherd of the Messenger of Allah (PBUH) as

they pierced his tongue and his eyes with a fork to death.

Jabir bin Abdullah narrated that the Messenger of Allah (PBUH) invoked Allah against them: 'O Allah! Blind them to their way', and they were blinded to their way.

Also in the same year, the fortune of Abu Al-'Aas Bin Al-Rabee' had been taken from him. He was heading for Shaam (current Syria) as a merchant carrying with himself goods belonged to Qoraish when a company of the Messenger of Allah (PBUH) obstructed the road; he fled and they captured his caravan and took it to the Messenger of Allah (PBUH).

Abu Al-'Aas later came to Zainab, the daughter of the Messenger of Allah (PBUH), and beseeched her to ask the Prophet (PBUH) to give him back his belongings; the Messenger of Allah (PBUH) called upon the company and said:

This man is one of us, as you know; give back his belongings if you see so.

They returned him all the fortune they had taken from him. After that, Abu Al-'Aas headed to Mecca and gave people their fortune back, then he said: By Allah, nothing could prevent me from embracing Islam but the fact that you might have thought I submitted to Islam to escape with your money, and now, I bear witness that there is no god but Allah and that Mohammad is His servant and His Messenger.

Twentieth issue: the Holy Battle of Al-Hodaibiya

In this very same year and in the month of Zil-Qi'da, the Holy Battle of Al-Hodaibiya. The Messenger of Allah (PBUH) departed along with many of his companions for 'Omra (the lesser pilgrimage) as he had seventy camels with him.

The disbelievers of Qoraish sent their horsemen to get in his way to the Sacred Mosque (Masjid Al-Haram). He knew that they will not fight him during the Sacred Month. Sohail Bin 'Amr and Abu Jandal began having doubts about the religion of the Messenger of Allah (PBUH) after the day of Hodaibiya.

Thus, Bareed Bin Warqa went to Qoraish and said: O people of Qoraish! Never mind. He is not here to fight you, but only to visit the Sacred House of Allah. They said: We do not believe you, as Arab tribes will talk that he entered by force. We just want him to return.

Afterward, they sent him Bakr Bin Hafs and Khalid Bin Al-Walid to obstruct him. The Prophet (PBUH) sent Othman Bin 'Affan to the people of Mecca in order to ask for their permission so he can enter Mecca for pilgrimage. They refused to let him go; while he was detained, the Messenger of Allah

(PBUH) thought they killed him, so he said to his companions:

Shall you vow to follow me until death?

They vowed to him under the tree that they shall not abandon him at all.

Later, they sent Sohail Bin 'Amr who said: O Abul-Qasim! Mecca is our sacred land as well as our honor. The Arabs would say that you had invaded us, and since when you forcibly come to Mecca; do not forget your connection to this place as it is your homeland. The Prophet (PBUH) said: What do you want? He said: I want to write a truce between you and me. Therefore, you can enter Mecca without any fear and panic and also without any weapons except the weapon carried by travelers, be it sword in sheath and bow.

The Messenger of Allah (PBUH) called Ali Bin Abi Talib (PBUH) who took a piece of red leather and placed it on his thigh, then he wrote: In the name of Allah, the Beneficent, the Merciful. [Here, Sohail Bin 'Amr said: This is a truce between you and us, O Mohammad! Start it with what we know, so write "In your name, O God". The Prophet (PBUH) said:]

Write "In your name, O God" [and omit what you wrote.

Ali (PBUH) said:

If I were not obliged to obey you, O Messenger of Allah, I would not omit it.

The Prophet (PBUH) said:

Write "This is an agreement between Mohammad, the

Messenger of Allah, and Sohail Bin ‘Amr”.

Sohail said: If I agreed to this, I would be recognizing your prophethood, so omit this name and write “Mohammed Bin Abdullah”. Here, Ali (PBUH) said to him:

He is indeed the Messenger of Allah in spite of you.

The Prophet (PBUH) said:

Omit it, O Ali.

Ali (PBUH) said:

O Messenger of Allah! My hand cannot move to omit your name from prophethood.

The Prophet (PBUH) said:

Place my hand upon it.

The Messenger of Allah (PBUH) erased it with his hand and said to Ali (PBUH): You will be called to do the same and you will unwillingly accept. Thus, he wrote:

In your name, O God]. This is an agreement between Mohammed Bin Abdullah Bin Abdul-Mottalib and his Muslim followers on one side and Sohail Bin ‘Amr and the people of Mecca on the other side that there shall be no fight, and that he cannot compel anyone to follow his faith, yet he can publicly worship God in Mecca.

Moreover, Mohammad is given three days to offer his sacrifice in this place as Qoraish altogether leave Mecca except one man who stays with Mohammad and his companions. However, if any of the people of Qoraish tries to join

Mohammad and his companions, Mohammad has to send them back but if one of the companions of Mohammad went back to Qoraish in Mecca, Qoraish does not have to turn him back to Mohammad”.

Here, the Messenger of Allah (PBUH) said: If they hear my words and yet come to you, I will not be in need for them in the first place.

“At last, Qoraish will not aid anyone against Mohammad and his companions with either men or arms whatsoever.”

When Abu Jandal came to the Prophet (PBUH) and sat by his side, his father, Sohail, said: Turn him back to me. Muslims said: We do not turn him back. Thus, the Messenger of Allah (PBUH) stood up, took his hand and said:

Oh Lord! If You know that Abu Jandal is truthful, thus relieve him and find him an exit.

Then, he turned to the people and said: No worries upon him as he will go to his father and his mother, as I do want to fulfill the conditions of Qoraish. The Messenger of Allah (PBUH) returned to Medina; on the way back, the Almighty Allah revealed Al-Fath Chapter which begins with the following Holy Verse:

(Surely, We have given to you a clear victory).

Al-Sadiq (PBUH) said:

That period did not elapse until Islam almost took over the people of Mecca.

When the Messenger of Allah (PBUH) returned to Medina, Abu Baseer Bin Osaid Bin Jariyah Al-Thaqafi fled from the disbelievers; Al-Akhnas Bin Shoraik sent two men after him. Osaid killed one of them and came to the Messenger of Allah (PBUH) as an Immigrant Muslim. Therefore, the Prophet (PBUH) said:

He will flare up the war if anyone stands with him.

Then, the Prophet (PBUH) turned to him and said:

It is your concern that you killed your fellow, so go wherever you want.

Here was an objection from some of his companions to leave him, and again the Prophet (PBUH) said: It is your concern that you killed your fellow, so go wherever you want, although his opinion was to hold him in detention maybe it could get solved.

Abu Baseer left with the five other Muslims who came with him and they stopped between Al-'Ais and Zil-Marwa in the land of Johaina which was the road used by the caravans belonged to Qoraish close to the seashore.

Abu Jandal Bin Sohail Bin 'Amr also fled along with seventy other men; they embraced Islam and joined Abu Baseer. Some three hundred fighters from Ghifar, Aslam and Johaina drew together and joined them as Muslims; they blocked the road and took the caravans of Qoraish and killed their people.

Qoraish sent Abu Sofyan Bin Harb to the Messenger of

Allah (PBUH) asking him and imploring him to send for Abu Baseer and Abu Jandal and those with them saying: You can seize those departing us in the way you see fit.

When Abu Al-'Aas Bin Rabee' was coming from Shaam along with some men of Qoraish, Abu Basir and Abu Jandal and their followers captured them and took away their money, yet they killed none of them because the Messenger of Allah (PBUH) was the brother-in-law of Abu Al-'Aas.

Before going to Shamm, he had given her permission when to go to Medina and be with the Messenger of Allah (PBUH), therefore Abu Al-'Aas went to meet his wife in Medina. In fact, Abu Al-'Aas was Khadija Bint Khowailid's nephew.

Twenty first issue: the Holy Battle of Khaibar

The Holy Battle of Khaibar was in the month of Zil-Hijja, the year six AH – Al-Waaqidi reported it was early the year seven AH. The Messenger of Allah (PBUH) besieged them for over twenty nights; there were fourteen thousand Jews in Khaibar and the Messenger of Allah (PBUH) conquered their strongholds one after the other.

A – Abu Bakr and Omar come back defeated as the Messenger of Allah (PBUH) says: I shall pass the banner to the best

Laqmous was one of their strongest and largest strongholds. Abu Bakr took the banner of Immigrants and attacked but he returned defeated; the next day, Omar Bin Al-Khattab carried the banner and he also came back defeated. He accused the people of cowardice and they accused him of cowardice, the fact that extremely disappointed the Messenger of Allah (PBUH), therefore he said:

I shall pass the banner tomorrow to an attacking not a

retreating man who loves Allah and His Messenger and is loved by Allah and His Messenger; he will not return until Allah grants us victory at his hands.

Qoraish began talking to one another: We are not worried about Ali. He is sore-eyed as he even cannot be aware of his footsteps. Ali (PBUH) heard the words of the Messenger of Allah (PBUH) about him and said:

O Lord! No one could give what You prevented, and no one could prevent what You gave.

The next morning, people gathered around the Messenger of Allah (PBUH). Here, Sa'd narrated: I sat right before his eyes, then I went down on my, then I stood up hoping he would call me, but he said:

Send someone to call him.

He was steered to the Prophet (PBUH) who put his head on his thigh and spat in his eyes. When he stood up, it was as if his eyes were two Yemeni beads, then the Prophet (PBUH) gave him the banner and prayed for him.

B – Imam Ali (PBUH) conquers the stronghold of Khaibar as he extracts the gate with his bare hands

Imam Ali (PBUH) went out trotting, and soon he entered their stronghold. Jaber said: We had to quickly put on our arms, then Sa'd shouted: O Abul-Hasan! Watch out! The people are after you. He advanced and placed the banner, close to the fort. At this point, Marhab and a group of Jews confronted him. They

fought and Ali (PBUH) smote him on the leg and cut it off, then the Muslims attacked and defeated them.

Aban reported that Zirara Bin A'yon told him that Al-Baqir (PBUH) said:

He arrived at the gate of the stronghold which was closed in his face. He pulled hard and used it as a shield, then he carried it on his back and stormed into the fort followed by Muslims. By God, what Imam Ali (PBUH) received from the people under the gate was far more than what he received from the gate itself, therefore he harshly threw the door.

The Messenger of Allah (PBUH) was given this good news that Ali entered the fort, so he set out and when he arrived, Ali received went out to receive him. Here, the Prophet (PBUH) said: I was told about the good news about your good deed. The Almighty Allah is pleased with you and I am pleased with you. Ali (PBUH) wept when he heard this. The Prophet asked him: What makes you cry, O Ali? He replied: I am weeping tears of joy that the Almighty Allah and His Messenger are pleased with me.

When Ali captured Safiya Bint Hayi, he called Bilal and said to him: Present her only before the Messenger of Allah so he would have his personal opinion on her. On the way to the Messenger of Allah (PBUH), she saw the dead bodies as she was about to give up the ghost. The Messenger of Allah (PBUH) said to Bilal: Don't you have mercy, O Bilal?! Afterwards, the Messenger of Allah (PBUH) set her free and married her.

C – The Messenger of Allah (PBUH) gives Fadak to Fatima (PBUH) being commanded by the Almighty Allah

When the Messenger of Allah (PBUH) was finished with Khaibar, tied a banner and said:

Who will rise and rightfully take it?

He wanted to send it to the walls of Fadak. At this point, Zobair stood up and said: I will. The Prophet (PBUH) said to him:

Move over.

Afterward, Sa'd said: I will. Again, the Prophet (PBUH) said

Move over. O Ali! Rise and take it.

He took it and went to Fadak in order to make peace with them and to spare their blood. The walls of Fadak belonged entirely to the Messenger of Allah (PBUH). Here, Gabriel came down and said:

The Almighty Allah commands you to grant the kindred their right.

The Prophet (PBUH) said:

O Gabriel! What kindred and what right?

Gabriel said:

Fatima. Thus, give her the walls of Fadak and what belongs to Allah and His Messenger within.

The Messenger of Allah (PBUH) called Fatima (PBUH) and wrote her a letter which she brought to Abu Bakr after the death of her father and said:

This is the letter of the Messenger of Allah (PBUH) for me and my two sons.

D – Ja’far Bin Abu Talib (PBUH) returns from Abyssinia and this pleases the Prophet (PBUH)

When the Messenger of Allah (PBUH) conquered Khaibar, he received the good news that Ja’far Bin Abu Talib and his fellows were coming from Abyssinia to Medina, thus the Prophet (PBUH) said:

I do not know which one makes happier, the conquest of Khaibar or the coming of Ja’far.

Sofyan Al-Thawri reported from Abu Al-Zobair that Jaber said: When Ja’far Bin Abu Talib (PBUH) came back from Abyssinia, the Prophet (PBUH) went out to receive him; Ja’far Bin Abu Talib hopped – moved along by jumping on one foot – toward the Messenger of Allah (PBUH) as a sign of veneration, and therefore the Messenger of Allah (PBUH) kissed him on the forehead.

Zirara reported from Abu Ja’far that when the Messenger of Allah (PBUH) received Ja’far, he embraced him and kissed him on the forehead. In fact, before the Messenger of Allah (PBUH) would advance to Khaibar, he sent ‘Amr Bin Omaiya Al-Domairi to the Great Negus (Najashi) of Abyssinia and called him to Islam and he did embrace Islam; Negus equipped Ja’far and his fellows well and provided them with good clothes as he ordered to put them on two ships.

E – The Messenger of Allah (PBUH) sends Abdullah Bin Rawaha to Yaseer Bin Razam, the Jew

Al-Zohri narrated that when the Messenger of Allah (PBUH) was informed that Yaseer Bin Razam, the Jew, is gathering Ghatfan for an invasion, thus he sent Abdullah Bin Rawaha along with thirty horsemen – including Abdullah Bin Anees – to Bin Razam. When they arrived, they said to him: The Messenger of Allah (PBUH) sent us to you so you help us against Khaibar.

He followed them with another thirty men and each of the Muslims rode behind one of their riders; Six miles after they set out, Yaseer regretted it and dropped his hand to the sword of Abdullah Bin Anees. Abdullah was aware, so he rushed on his camel toward Yaseer and cut his leg off, yet Yaseer managed to smite Abdullah on the face with a rough cane.

Every Muslim turned against the one next to him and they killed them all except one of the Jews who managed to escape. None of the Muslims were injured and they returned to the Messenger of Allah (PBUH) who spat on the wound of Abdullah Bin Anees and it did not hurt him as long as he was alive.

The Messenger of Allah (PBUH) sent Ghalib Bin Abdullah Al-Kalbi to the land of Bani Morra and he killed and captured; the Prophet (PBUH) also sent 'Oyaina Bin Hosn Al-Badri to the land of Bani Al-'Anbar and he killed and captured too.

Twenty second issue: the Holy Battle of ‘Omrat Al-Qadhaa

The Holy Battle of ‘Omrat Al-Qadhaa took place in the year seven AH. The Messenger of Allah (PBUH) went to ‘Omra (the lesser pilgrimage) along with those who witnessed Hodaibiya, and when the people of Qoraish were informed, they scattered out of Mecca. Therefore, the Prophet (PBUH) entered Mecca and encompassed the House on his camel while receiving the stones with a cane in his hand, as Abdullah Bin Rawaha was holding the bridles and reading lines of poetry in glorification of the Messenger of Allah (PBUH).

The Prophet (PBUH) resided in Mecca for three days and married Maimouna Bint Al-Harith Al-Hilaliya. After that, the Messenger of Allah (PBUH) returned to Medina as he stayed there until the year eight AH.

Twenty third issue: the Holy Battle of Mota

The Holy Battle of Mota was on Jomadi, the year eight AH. The Messenger of Allah (PBUH) sent a great army as he put Zaid Bin Haritha in charge of the army and said:

If Zaid was wounded, Ja'far would be in charge, and if Ja'far was wounded, it would be Abdullah Bin Rawaha, and if he was wounded, let Muslims decide between themselves and appoint one in charge.

Aban Bin Othman narrated that Imam Al-Sadiq (PBUH) said:

He put Ja'far in charge of them; if he was killed, then Zaid would be in charge, and if he was killed it would be Bin Rawaha.

They set out and when they arrived at Ma'an, they were told that Hercules, the Roman emperor, had resided at Marib along with one hundred thousand Romans and one hundred thousand of the Arabized – those who adopted Arab customs.

Aban Bin Othman, in his book, reported that they heard about the large number of the infidels from Arabs and non-Arabs from Al-Khom, Jozam, Bali and Ghodha'a; the disbelievers

advanced to a land called Al-Masharif – the Mashrafi swords of Solaiman Bin Dawoud were known to be made in this place.

They stayed in Ma'an for two senses then said: We shall send someone to the Messenger of Allah (PBUH) to inform him about the large number of our enemy and learn about his opinion. Here Abdullah Bin Rawaha said: O people! By Allah, we do not need large numbers to fight because we fight with this faith that the Almighty Allah blessed us with. They said: You are right.

They – three thousand men – prepared themselves and faced the Roman troops in one of the villages of Al-Balqaa, namely Sharf, then Muslims moved towards Mota, a village above Al-Ihsaa.

Al-Bokhari, in his Sahih, reported that Anas Bin Malik said: The Prophet (PBUH) announced the death of Ja'far, Zaid Bin Haritha and Bin Rawaha before this news was given to him, as he was shedding tears.

Aban reported: Al-Fadheel Bin Yasar told me that Abu Ja'far (PBUH) said:

At that day, Ja'far had fifty different injuries, twenty five of them were in the face. The son of Ja'far, Abdullah: I remember when the Messenger of Allah (PBUH) came to my mother and told her about the death of my father. I looked at him as he was wiping on my head and my brother's head and shedding tears so much that his beard dripped, and then the Prophet (PBUH) said:

O God! Ja'far had indeed presented You what deserves the best reward, so compensate him in his offspring with the best of what You granted your slaves in their offspring.

The Messenger of Allah (PBUH) then turned to Asma and said:

O Asma! Do you want to hear some good news?

She said: Yes, I give my life for you, O Messenger of Allah!

The Prophet (PBUH) said:

The Almighty Allah granted Ja'far two wings to fly with them in Paradise.

She said: Let people know.

Therefore, the Messenger of Allah (PBUH) took my hand while wiping on my head, then he went up the pulpit and made me sit right in front of him on the lower step as he was obviously in grief. At this point, the Prophet (PBUH) said:

One gets extremely sad about his brother and his cousin, yet when Ja'far was martyred, he was given two wings to fly with them in Paradise.

After that, the Prophet (PBUH) came down and took me with him to his house and ordered to make me food; he also sent for my brother and we all had good and blessed food. We stayed three days at his house as we were with him every time he changed houses to see his wives. Later, when we went back to our house, the Messenger of Allah (PBUH) came to us as I was bargaining over a sheep with my brother. Thus, he said:

O God! Bless him in his deal.

Abdullah said: Since then, I have been blessed every time I sold or bought something.

Imam Al-Sadiq (PBUH) said:

The Messenger of Allah (PBUH) said to Fatima: Go and mourn your cousin, but not as if you lost a child, and whatever merits you mention, they will be completely true.

Mohammad Bin Ishaq reported from 'Orwa said: The people Mota advanced and when the Messenger of Allah (PBUH) faced them along with the Muslims, they began throwing dirt and said: You retreating people! You are retreating for the sake of Allah. Here, the Messenger of Allah (PBUH) said:

They are not retreating people but attacking ones, Inshallah.

Twenty fourth issue: the Holy Battle of Al-Fath (the Conquest)

The Holy Battle of Al-Fath was in the month of Ramadhan, in the year eight AH. When the Messenger of Allah (PBUH) made peace with Qoraish known as Solh Al-Hodaibiya, Khoza'a tribe joined the alliance of the Prophet (PBUH) whereas Kinana tribe joined the alliance of Qoraish.

Two years later, a man from Kinana was repeating insulting words about the Messenger of Allah (PBUH) before a man from Khoza'a who said to him: Stop saying that. He replied: What is it with you? Khoza'a man said: I will break it if you repeat. When the man from Kinana said it again, the man from Khoza'a raised his hand and hit him. The man from Kinana turned to his people for help and so did the man from Khoza'a. Kinana tribe outnumbered Khoza'a tribe, thus they hit Khoza'a very hard and killed some of them.

Qoraish also came to support them with animal bones as well as weapons. 'Amr Bin Salim rushed to the Messenger of Allah (PBUH) on his horse and told him how Qoraish and their allies violated the agreement as they attacked and killed the followers and allies of the Prophet (PBUH).

Here, the Messenger of Allah (PBUH) said:

Trust in me, O 'Amr.

He then raised and went to the house of Maimouna and said:

Pour me some water.

The Prophet (PBUH) began washing himself and said:

I shall not be granted victory if I do not go to the aid of Bani Ka'b.

After that, the Messenger of Allah (PBUH) advanced to the road to Mecca and said:

O Lord! Help us take Qoraish unawares in their own land.

Hatib Bin Abi Balta'a wrote a letter and sent it with Sara, servant of Abu Lahab, to Qoraish warning them that "the Messenger of Allah (PBUH) would come to you on day so and so". She departed and went off the road heading towards Zat Al-Yasar in Al-Harra. At this moment, Archangel Gabriel came down to the Messenger of Allah (PBUH) and notified him, thus he called Ali and Al-Zobair and said:

Get to her and take the letter back.

Ali (PBUH) and Al-Zobair set off but saw no one until they arrived at Zal-Halifa. The Prophet (PBUH) had put guards outside Medina commanded by Haritha Bin Al-No'man. They asked those guards but they said: No one passed by us. Later, they met with Hatib and asked him about her. He said: I saw a black woman going down the road from Al-Harra. They caught up with

her, and Ali (PBUH) took the letter as he brought her back to the Messenger of Allah (PBUH).

The Prophet (PBUH) called Hatib and said to him: See what you have done. He said: By God, I believe in Allah and in His Messenger. No doubt in that, but my tribe and my family are all in Mecca. I wanted to aid them so that they would not abandon me. Here, Omar Bin Al-Khattab said: O Messenger of Allah! Let me cut his head off. By God, he played the hypocrite. The Prophet (PBUH) said:

He is from the people of Badr as Allah knows about them and He may forgive them. Get him out of the mosque.

He let the people push him in the back while he was turning around and looking at the Messenger of Allah (PBUH) seeking his mercy. At last, the Messenger of Allah (PBUH) ordered to bring him back and said:

I forgive you but you need to ask Allah for forgiveness and return no more to what you did.

Thus, the Almighty Allah revealed this Holy Verse:

(O you who believe! Do not take My enemy and your enemy for friends: Would you offer them love while they deny what has come to you of the truth, driving out the Apostle and yourselves because you believe in Allah, your Lord? If you go forth struggling hard in My path and seeking My pleasure, would you manifest love to them? And I know what you conceal and what you manifest; and whoever of you does this, he indeed has gone astray from the

straight path).

Aban reported from 'Isa Bin Abdullah Al-Qommi that Abu Abdullah (PBUH) said: Abu Sofyan was in Shaam when he learned about what Qoraish did against Khoza'a, therefore he went to the Messenger of Allah (PBUH) and said: O Mohammad! Spare your people's blood and offer Qoraish protection and give us more time. The Prophet (PBUH) said:

Did you betray us, O Abu Sofyan?

He said: We did not. The Prophet (PBUH) said: Thus, we still have what we had. He went out to meet Abu Bakr and said: O Abu Bakr! Guarantee protection for Qoraish. He said: Woe unto you! Who would offer protection against to the Messenger of Allah (PBUH)?! He met Omar and he heard the same things.

After that, he went to the house of Om Habiba and when he wanted to sit, she rushed to the mattress and folded it. He said: O daughter! Do you withhold this mattress from me? She said: Yes, this is the mattress of the Messenger of Allah (PBUH), and I would not let you sit on it, you filthy disbeliever. He then went to Fatima and said: O daughter of the Messenger of Allah and the master of Arabs! Give Qoraish protection and increase the duration and become the most generous lady of all people? Fatima (PBUH) said:

My protection comes from the protection of the Messenger of Allah (PBUH).

He said: So, ask your two sons to guarantee protection for

these people. She said:

By God, my two sons know not whom among Qoraish they would be protecting.

He went out and met with Ali and said: You are closer in blood to me than these folks; I am facing difficulties and you can find me a way out. Ali (PBUH) said: You are Qoraish's elder, so go to the door of the mosque and offer Qoraish protection, and then ride your camel and go back to your people. He said: Did you think it would benefit me? He said: I do not know, so he said: O people! I have guaranteed protection for Qoraish.

Abu Sofyan rode his camel and went back to Qoraish. They asked him: What news do you have? He said: I went to Mohammad and talked to him, but by God, he did not give me an answer, then I went to Bin Abi Qahafa, yet I got nothing. After that, I met Ali and he told me to offer protection to the people, and I did so. They said: Did Mohammad permit that? He said: He did not. They said: Woe unto you! The man played you. Is it you that offer Qoraish protection?

On Friday, the second of Ramadhan, the Messenger of Allah (PBUH) said the Afternoon prayer and set out; he put Abu Lobaba Bin Abdul-Monzir in charge of Medina and called upon the elders of each clan to come along with their people. Al-Baqir (PBUH) said:

The Messenger of Allah (PBUH) set out for the Holy Battle of Al-Fath; he was fasting and so were the people with him and

when they arrived at Al-Ghamim, the Prophet (PBUH) ordered to break their fast, and then he advanced to Al-Dhahran along with about ten thousand men and about four hundred horsemen. All form of news had been concealed from Qoraish, yet that night Abu Sofyan, Hakeem Bin Hozam and Badeel Bin Warqa departed seeking news.

Al-'Abbas Bin Abdul-Mottalib, accompanied by Abu Sofyan Bin Al-Harith and Abdullah Bin Abi Omaiya, had left looking for the Messenger of Allah (PBUH) and they met him in Naiq Al-'Oqab. The chief of the guards of the Messenger of Allah (PBUH) at that day was Ziad Bin Osaid. Ziad received them and said: You, Abu Al-Fadhl come over but you two go back.

Al-'Abbas came inside to the Messenger of Allah (PBUH) and greeted him and said: I give my life for you! Your paternal cousin came here repenting as well as your maternal cousin. He said: I do not need them, as my paternal cousin violated my honor and my maternal cousin is the one who says in Mecca: We will not believe in you unless you cause a spring to spurt from the ground.

When Al-'Abbas left, Om Salama said to the Prophet (PBUH): I give my life for you! Your paternal cousin came to you remorseful as he is not a villain, and my brother is your maternal cousin and your brother-in-law, as he is not a villain either.

Later, Abu Sofyan Bin Al-Harith called out to the Prophet (PBUH) and said: O Messenger of Allah! Be like that virtuous man who said: No blame upon you. The Prophet (PBUH) called

him in and accepted his repentance, and then he called Abdullah Bin Abi Omaiya and accepted his repentance as well.

Al-'Abbas said: I swear to God, Qoraish would eternally be damned if the Messenger of Allah (PBUH) forcibly entered it. I rode the white mule of the Messenger of Allah (PBUH) seeking some woodcutters or shepherds to ask them go bring Qoraish to the Messenger of Allah (PBUH) in order to seek his protection.

On the way, I came across Abu Sofyan, Hakeem Bin Hozam and Badeel Bin Warqa, as I heard Abu Sofyan asking Badeel: What is this fire? He said: This is Khoza'a, He said: Khoz'a tribe is far less to have such a fire; this is either Taim or Rabi'a.

I recognized the voice of Abu Sofyan and exclaimed: Abu Handhala! He said: Yea, who are you? I said: I am 'Abbas. He said: What is this fire? I said: This is the Messenger of Allah (PBUH) along with ten thousand Muslims. He said: What is the plot? I said: Mount this mule and come with me to the Messenger of Allah (PBUH) as he accepted to offer you protection.

He sat behind me, and on the way, whenever a group of people saw us, they said: This is the uncle of the Messenger of Allah. Make way for him. However, when we arrived at the door of Omar, he recognized Abu Sofyan and said: You, enemy of Allah! Praise be to Allah Who empowered us against you.

We rushed on the mule towards the door of the Messenger of Allah (PBUH). Omar went inside and said to the Prophet

(PBUH): This is Abu Sofyan. Allah empowered you upon him as you have no obligations towards him, so let me cut his head off.

I sat down before the Messenger of Allah (PBUH) and said: I give my life for you. I gave Abu Sofyan protection. The Prophet (PBUH): Bring him in. He came in and stood before the Messenger of Allah (PBUH):

O Abu Sofyan! It is time for you to bear witness that there is no god but Allah and that I am the Messenger of Allah. Will you?

He said: I give my life for you! You are a very generous and forbearing man as you are very kind to your relatives, however if Allah had another god with Him, he would aid you in the day of Ohod and Badr, and as for you being the Messenger of Allah, I swear I still have dubiety inside.

Al-'Abbas said: By God, he will behead you right away unless you bear witness that there is no god but Allah and that he is the Messenger of Allah (PBUH). Consequently, Abu Sofyan said: I bear witness that there is no god but Allah and that you are the Messenger of Allah – while stammering. He then turned to Al-'Abbas and said: What shall we do about 'Ozza and Laat? Here, Omar said: Drop excrement on them. Abu Sofyan exclaimed: Woe unto you. How obscene you are! What makes you interfere when I speak to my cousin? Therefore, the Messenger of (PBUH) Allah said:

Where will you be tonight?

He said: At the house of Abul-Fadhl. The Prophet (PBUH)

said: O Abul-Fadhl! Have him at yours tonight and bring him to me tomorrow.

The next morning, he heard Bilal calling for prayer, so he said: Who is this, Abul-Fadhl? He said: This is the Muezzin (caller to prayer) of the Messenger of Allah (PBUH), so stand up and perform the ritual ablution. He said: How should I perform ablution? Abul-Fadhl taught him.

Abu Sofyan watched the Prophet (PBUH) performing ablution while Muslims putting their hands under his hair and washing their faces with every single drop. He said: O Abul-Fadhl! I swear neither Kosra nor Qaisar (Caesar) witnessed such a day. He finished his prayer and went to the Messenger of Allah (PBUH) and said: O Messenger of Allah! I would like you to allow me to go to your people in order to call them to Allah and His Messenger.

The Prophet (PBUH) gave him the permission, then Abu Sofyan said to Al-'Abbas: What should I say to them? Show me how I can relieve their worries. Here, the Messenger of Allah (PBUH) said: tell them "whoever says there is no god but Allah alone with no partner and that Mohammad is the Messenger of Allah, they will be safe and whoever sits by the Kaa'ba and put their arms down, they will safe". Here, Al-'Abbas said: O Messenger Allah! Abu Sofyan is a man who likes to pride himself on something, so distinguish him with a favor. Thus, the Messenger of Allah (PBUH) said:

Whoever enters the house of Abu Sofyan will be safe.

Abu Sufian said: my house? The Prophet (PBUH) said: Your house! Then, he added whoever stays inside their houses will be safe. When Abu Sofyan left, Al-'Abbas said: O Messenger of Allah! Abu Sofyan is a deceitful man, especially when he saw some dispersal among Muslims. The Prophet (PBUH) said:

Get to him and hold him back within the valley until the soldiers of Allah pass through.

Al-'Abbas caught up with him and said: O Abu Handhala! He said: Is it treachery, O Bani Hashim? He said: You will learn that treachery is far from us, but wait until morning so you would be able to see the soldiers of Allah.

When Khalid Bin Al-Walid passed by, Abu Sofyan said: This is the Messenger of Allah. Al-'Abbas said: No, this is Khalid Bin Al-Walid at the forefront. After that, Zobair passed by leading the people of Johaina and Ashja'. Abu Sofyan said: O Al-'Abbas! Is this Mohammed? He said: He is not. This is Zobair.

All the soldiers passed through until the Messenger of Allah (PBUH) arrived leading the Supporters. Sa'd Bin 'Obada came to him holding the banner of the Messenger of Allah (PBUH) and said: O Abu Handhala! Today will be a fierce battle; today women will be taken captives. O Aws and Khazraj, revenge the day of the mountain!

When Abu Sofyan heard this from Sa'd, he left Al-'Abbas and went through the crowd to reach the Messenger of Allah (PBUH) and kissed his stirrup and said: I give my life for you. Did

you hear what Sa'd said. The Prophet (PBUH) listened to him then said:

It is nothing of what Sa'd said.

After that, the Messenger of Allah (PBUH) said to Ali (PBUH):

Get to Sa'd and take the banner from him and enter tenderly.

Ali took the banner from him and entered tenderly as the Prophet (PBUH) ordered him.

At that day, Hakeem Bin Hozam, Badeel Bin Warqa and Jobair Bin Mat'am embraced Islam. Abu Sofyan came running into Mecca as trails of dust raised from behind the mountains, yet Qoraish had no knowledge of this. When Abu Sofyan entered from the bottom of the valley running, Qoraish came to receive him and asked: What is it behind you? What is this dust? Abu Sofyan said: It is Mohammad along with the mass of people. Then, he cried out: O people! Get inside. You will be safe in my house.

When Hind heard this, she started forcing them out and shouted: Kill the malignant Sheikh! Curse be upon him and his folks. He said: Woe unto you! I saw Zat Al-Qoroun and Faris and the kings of Kinda as well as the young men of Homair converting into Islam yesterday. Woe unto you! Say no word. The truth is approaching and so is our misfortune.

The Messenger of Allah (PBUH) ordered Muslims not to kill in Mecca only if they fought them. Those who tried to harm the

Prophet (PBUH) were very few; Maqyas Bin Sibaba, Abdullah Bin Sa'd Bin Abi Sarh, Abdullah Bin Khatl as well as two women singing songs against the Messenger of Allah (PBUH). Thus, he said:

Kill them even if you found them clinging to the curtain of Ka'ba.

Sa'eed Bin Horaith and 'Ammar Bin Yasir went after Abdullah Bin Khatl who was clinging to the curtain of Ka'ba; Sa'eed overtake 'Ammar and killed Bin Khatl first, and then he killed Maqyas Bin Sibaba in the market.

Ali (PBUH) killed one of the female singers and the other one managed to escape. Ali (PBUH) also killed Al-Howairith Bin Naqiz Bin Ka'b. When he heard that Om Hani – the daughter of Abu Talib (PBUH) – had provided refuge to some people from Bani Makhzoum including Al-Harith Bin Hisham and Qais Bin Al-Saeb, he headed to her house in disguise and cried out: Bring the fugitives out! Thus, they began coming out scared like bustards; Om Hani also came out but she did not recognize him, so she said to him: O you! I am Om Hani, the paternal cousin of the Messenger of Allah (PBUH) and the sister of Ali Bin Abu Talib. Go away from my house. Ali (PBUH) said:

Bring them out.

She said: I swear to God I will complain about you to the Messenger of Allah (PBUH). Here, he took the hood off his head; she recognized him and so she rushed to him and said: I give my

life for you! I took an oath that I would complain to the Messenger of Allah (PBUH). Ali (PBUH) said to her:

So, go fulfill your oath, as he is at the top of the valley.

Om Hani said: I headed to the Messenger of Allah (PBUH); he was washing himself in his chamber as Fatima was covering him. When he heard me speaking, the Messenger of Allah (PBUH) said:

Welcome, Om Hani.

I said: I give my life for you! I saw Ali today! He said:

You offered protection to whoever you wanted to.

Here, Fatima (PBUH) said:

Om Hani! You came here to complain about Ali who terrified the enemies of Allah and His Messenger.

I said: I give my life for you! Bear with me. The Messenger of Allah (PBUH) said:

The Almighty Allah shall reward him well for his effort, and Om Hani offered protection to whoever she wanted to offer protection for her relation to Ali Bin Abi Talib.

Aban reported from Bashir Al-Nabbal that Abu Abdullah (PBUH) said:

At the conquest of Mecca, the Messenger of Allah (PBUH) said: Who has the key? They said: With Om Shaiba. Thus, he called Shaiba and said: Go to your mother and ask her to send key. She said: Tell him you killed our men and now you want to take away our dignity. He said: You either send it or I will kill you.

Consequently, she handed the key to the young man.

The Prophet (PBUH) then called Omar and said: I had seen this vision before. He opened it and used curtains instead as this continued to this day. After that, the Messenger of Allah (PBUH) called the young man, then he spread out his cloak where he put the key and said: Return it to your mother.

The valiant of Qoraish entered Ka'ba thinking that swords would not be raised against them. The Messenger of Allah (PBUH) held on to the two jambs of the door and said: No god but Allah Who fulfilled His promise and granted victory to His slave and defeated the parties alone. Then, he went on: What do you think and what do you have to say? Sohail Bin 'Amr said: We say well and think well; you are our generous brother and our cousin. The Prophet (PBUH) here said:

I also tell you what my brother Yousof said:

(No reproof against you this day; Allah may forgive you, and He is the most Merciful of the merciful).

All wealth, blood and vengeance during the pre-Islamic ignorance are under my foot except the stewardship of Ka'ba and providing pilgrims with water as they will be run by their own people.

Mecca is a prohibited (Haram) land, prohibited by Allah. No one was permitted before me as I am not permitted except for one hour a day. It is a prohibited land until the Hour of Resurrection; no force entry must be used, no trees must be cut, no hunting must be

exercised, no waif must be taken unless announced.

The Prophet (PBUH) also added: How bad neighbors you were to the Prophet; you lied, forced out, expelled, you beat, yet you were not satisfied as you came to fight me in my land. However, you can go as you are free. At this point, the people came out in large numbers, as if they were raised from the dead, and they embraced Islam.

The Messenger of Allah may (PBUH) entered Mecca without Ihram – on pilgrimage state – carrying arms as he entered the House for neither the Great Pilgrimage (Hajj) nor the Lesser Pilgrimage ('Omra). It was afternoon when the Prophet (PBUH) ordered Bilal to ascend Ka'ba and call to prayer.

'Akrama said: By Allah, How much I hated the voice of Bin Rabah braying above Ka'ba. Khalid Bin Osaïd said: Praise be to Allah Who let not Abu 'Attab see this day in which Bin Rabah on the top of Ka'ba. Sohail said: This is the Ka'ba of Allah and He sees as Allah could change this if He wills.

Abu Sofyan: I shall not speak at all. By God, if I say a word, I know that these walls will tell Mohammad about it. He sent for them and told them what they said. 'Attab said: By God, we did say that, O Messenger of Allah! We ask Allah for forgiveness and repent to Him. He embraced Islam and became a good Muslim, as the Messenger of Allah (PBUH) to appoint as the ruler of Mecca.

The conquest of Mecca took place thirteen days to the end of the month of Ramadhan. Thirteen of the Muslims were

martyred; they took the wrong way in the depth of Mecca and got killed.

The Messenger of Allah (PBUH) sent Muslims in companies all around Mecca to call people to the Almighty Allah as he ordered them not to fight anyone; he sent Ghalib Bin Abdullah to Bani Modlij, but they said: We are neither with you nor against you. Thus, people said: O Messenger of Allah! Attack them. The Prophet (PBUH) said:

They have a master who is a man of knowledge and wisdom; he is from Bani Modlij as he will be a martyr for the sake of Allah.

The Prophet (PBUH) also sent 'Amr Bin Omaiya Al-Dhamri to Bani Al-Hazeel called them to Allah and His Messenger, but they strongly refused. Again, people said: Attack them, O Messenger of Allah! The Prophet (PBUH) said:

Here their master has come to you embracing Islam, and he will tell them to also embrace Islam and they will say yes.

After that, the Prophet (PBUH) sent Abdullah Bin Sohail Bin 'Amr to Bani Moharib Bin Fahr; they embraced Islam and some of them accompanied him back to the Messenger of Allah (PBUH).

The Prophet (PBUH) then sent Khalid Bin Al-Walid to Bani Jozaima Bin 'Amer. During the pre-Islamic period of ignorance (Jahiliya), they had killed some women of Bani Al-Moghira as well as the uncle of Khalid. Therefore, they carried arms and said to him: O Khalid! We did not take up arms against Allah nor His

Messenger as we are all Muslims; if the Messenger of Allah (PBUH) had sent for our camels and sheep, so you can take them and go back.

Here Khalid Bin Al-Walid said: Put your arms down. They replied: We are afraid that you take revenge for the resentment you hold against us from the Ignorance time which Allah and His Messenger had abrogated.

At this point, he went away along with those following him to a place nearby, and after a while, they assailed them on their horses as he killed and captured a number of their men. Here Khalid Bin Al-Walid said: Now, every man kills his captive. They indeed killed the prisoners. When their messenger came to the Messenger of Allah (PBUH) and told him what Khalid did, he raised his hands to the sky and said:

Oh Lord! I renounce to you what Khalid did.

The Prophet (PBUH) cried and then called Ali (PBUH) and said:

Go to them and look into their affair.

The Messenger of Allah (PBUH) gave him a basket of gold as Ali (PBUH) followed his order and satisfied them.

Twenty fifth issue: the Holy Battle of Honain

Hawazin tribe gathered up a large throng to confront the Prophet (PBUH). At the same time, the Messenger of Allah (PBUH) was told that Safwan Bin Omaiya has one hundred shields. When he asked Safwan, he said: By force, O Mohammad? He said: No, but a guaranteed loan. He said: This would be all right. He gave the Messenger of Allah (PBUH) the shields as he departed with two thousand men from Mecca and another ten thousand joined him. When one of his companions said to him: You will not win today due to small number. It was hard for the Messenger of Allah (PBUH) to bear that, thus the following Holy Versed was revealed:

(...and in the day of Honain, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating).

Malik Bin 'Awf Al-Nasri advanced along with a crowd from Qais and Thaqeef tribes. The Messenger of Allah (PBUH) sent Abdullah Bin Abi Hadrad to spy on them, as he heard Bin 'Awf

saying: O people of Hawazin! You are the sharpest and the most prepared among Arabs. This man could not find sincere people to fight with him. Attack him all together at once.

Bin Abi Hadrad came back and informed the Messenger of Allah (PBUH). Omar said: O Messenger of Allah! Do not listen to what Bin Abi Hadrad said. Here the Prophet (PBUH) said: O Omar! You used to be errant and Allah showed you the way; Bin Abi Hadrad is truthful. Imam Al-Sadiq (PBUH) said:

Doraid Bin Al-Samma was an elderly of Hawazin and they listened to his wisdom. When they arrived at Awtas, he said: What a field for horses! No mound or mud, but I wonder why I hear camels grumbling, donkeys braying and children crying. They said: Malik Bin 'Awf had taken people along with their fortune, their women and their offspring. He said: Where is Malik?

When they brought Malik, he said: O Malik! You have become the leader of your people. Today is one of the significant days. I wonder why I hear camels grumbling, donkeys braying, children crying and sheep bleating. He said: I wanted every man to have his family and fortune right behind him so they knew they were fighting for them. Bin Al-Samma said: Woe unto you! There is nothing you can achieve by taking the people of Hawazin to the battle; you need men with swords and spears and if you are defeated, then you are exposing your family and your fortune to danger.

At this point, Malik mocked him and said: You have grown old and so has your brain. Doraid replied: If I have grown old, so

tomorrow you will be in charge and bequeath your people nothing but disgrace due to your lack of forethought. This day I will not witness, yet I do know its outcome; another battle we have to fight.

Jaber reported: We advanced to the valley of Honain where the folks had ambushed us in the defiles of the valley and its narrow passages; they charged into battle, swords held high, ready to smite as one man. People returned running away without even looking back. The Messenger of Allah (PBUH) went to the right where nine of Bani Abdul-Mottalib encircled his mule.

Malik Bin 'Awf looked around and said: Show me Mohammad. They pointed to the Messenger of Allah (PBUH) and Malik, who was a reckless and mindless person, rushed towards the Prophet (PBUH). One of the Muslims – reported to be called Ayman Bin Om Ayman – confronted him and Malik killed him, then his horse refused to proceed towards the Messenger of Allah (PBUH).

At that moment, Kilda Bin Al-Hanbal – the half brother of Safwan Bin Omayya – said: His magic proved futile today. Safwan was still a disbeliever that day, yet he said: Keep silent. How evil you spoke! By God, I would rather be ruled by a man from Qoraish than someone from Hawazin.

Mohammad Bin Ishaq reported that Shaiba Bin Othman Bin Abi Talha – the brother of Bani Abduldar – whose father had been killed in the day of Ohod said: I can revenge myself today and kill Mohammad. He said: When I approached the

Messenger of Allah (PBUH) to kill him, my heart grew dim; when I could not bear that, I realized it was prohibited.

‘Akrama Bin Shaiba narrated: When I saw the Messenger of Allah (PBUH), in the day of Honain, stripped of all his supporters, he recalled my father and my uncle who were killed by Ali and Hamza and I said: I can revenge myself today and kill Mohammad. I tried to hit from his right side, but I found ‘Abbas Bin Abdul-Mottalib setting up a silver-like white shield. I said to myself: This is his uncle and he will not fail him.

I then came from behind, and when closing in on him holding my sword high, a wall of flames with flashes like lightning raised up separating between me and him so much that I was afraid it will burn me so I put my hands on my eyes and stepped backwards. The Messenger of Allah (PBUH) to me and said:

O Shabib! Come closer to me. O Lord! Drive the Devil away from him.

He said: I looked up at him and it was the most favorable to see and to hear. The Prophet (PBUH) here said:

O Shabib! Fight the infidels.

It was reported that Mousa Bin ‘Oghba said: The Messenger of Allah (PBUH) was on his mule when he raised his hands and prayed to Allah:

O Lord! I beseech You with what promised me, O God! They must not get the better of us.

He then called his followers and encouraged them: O people allegiance on the day of Hodaibiya! By God, by God, your Prophet is under attack.

It is also reported that he said: O supporters of the Messenger of Allah! O people of Khazraj! After that, the Prophet (PBUH) ordered 'Abbas Bin Abdul-Mottalib to call out for the people, as all his followers came to him in haste.

It is narrated that the Messenger of Allah (PBUH) said:

The battle is now heated.

I am beyond doubt the Prophet,

The offspring of Abdul-Mottalib.

Salama Bin Al-Akwa' reported: the Messenger of Allah (PBUH) dismounted from the mule, and then he took a handful of dust, raised it to their faces and said:

Disgraceful be their faces.

The Almighty Allah filled their eyes with the dust from his grip, therefore they ran away. Muslims followed them and killed them all as they took their women, their offspring, their fortunes as well as their sheep. Malik Bin 'Awf escaped to the fortress of Taif along with some of the nobility. At that time, when the people of Mecca witnessed the Divine victory and the enforcement of the religion, many of them embraced Islam.

Aban reported from Mohammad Bin Al-Hasan Bin Ziad that Abu Abdullah (PBUH) said:

The Messenger of Allah (PBUH) took, in the day of Honain,

four thousand sheep and twelve thousand camels as booty. The Messenger of Allah (PBUH) left behind the spoils, the fortunes and the captives in Al-Ja'rana.

The disbelievers went in two different directions; the Arab of the desert and their followers headed to Awtas, and Thaqeef and their followers headed to Taif. The Messenger of Allah (PBUH) sent Abu 'Amer Al-Ash'ari to Awtas as he fought until he was killed. After that, his cousin, Abu Mousa Al-Ash'ari, carried the banner and fought until he managed to conquer.

Twenty sixth issue: the Holy Battle of Taif

The Messenger of Allah (PBUH) proceeded to Taif in the month of Shawwal, the year eight AH. He besieged them for over ten days, therefore Nafi' Bin Ghilan Bin Mo'attab came out along with horsemen from Thaqeef. Ali (PBUH) confronted them along with his horsemen in Batn Waj and killed him. When the disbelievers were defeated, a group of their relatives, among them were Abu Bakra and Wardan, left the fortress of Taif towards the Messenger of Allah (PBUH) and embraced Islam. Abu Bakra was a slave to Harith Bin Kilda Al-Monba'ith; he used to be called Al-Modhtaji' and the Messenger of Allah (PBUH) named him Al-Monba'ith. Also, Wardan was a slave to Abdullah Bin Rabi'a.

A deputation of Taif came to the Messenger of Allah (PBUH) and also embraced Islam. They said: O Messenger of Allah! Return our slaves who had come to you. He said: No, they are free men of Allah.

Al-Waqidi reported from his sheikhs that the Messenger of Allah (PBUH) sought the opinion of his companions about the fortress of Taif. Salman Al-Faresi said: O Messenger of Allah! I think it is better if you set up a catapult against their stronghold. Thus, the Messenger of Allah (PBUH) ordered to build a catapult.

Yazid Bin Zam'a – also reported it was Khalid Bin Sa'eed – advanced with the catapult and two tanks. Thaqeef sent them the railways carrying fire and they burned the tanks. After that, the Messenger of Allah (PBUH) ordered to cut down their grapes and burn them. Here, Sofyan Bin Abdullah Al-Thaqafi cried out: Do not cut our fortune; either take them, if you defeated us, or leave them to Allah and the kinship. The Messenger of Allah (PBUH) said:

I shall leave them to Allah and the kinship.

The Messenger of Allah (PBUH) thrust Ali (PBUH) accompanied by a group of horsemen into the besieged stronghold of Taif and ordered him to destroy every single idol. A large number of Khath'am confronted him and one of them said: Anyone for a duel? When no one replied, Ali (PBUH) stood up; here, Abu Al-'Aas Bin Al-Rabi' – the brother-in-law of the Prophet (PBUH) – sprang to his feet and said: Abstain, O Amir! He said: No! If I am killed, you should be in charge of the people.

Ali (PBUH) therefore confronted him while reciting lines of poetry; he killed the enemy with one stroke and proceeded to destroying the idols. He then went back to the Messenger of Allah (PBUH) who was still besieging the people of Taif. When the Prophet (PBUH) saw him, he began exclaiming 'Allah is great' then took him aside.

Jabir Bin Abdullah narrated: On the day of Taif, when the Messenger of Allah (PBUH) spoke with Ali Bin Abi Talib (PBUH) in private, Omar Bin Al-Khattab came to him and said: Why would

you take him aside and only whisper in his ear away from us? The Prophet (PBUH) said:

O Omar! I whispered nothing to him. It was Allah Who whispered to him.

He said while turning his face away: You also told us, on the day of Hodaibiya, that 'you will Inshallah enter the Sacred Mosque safe and soared', but we were prevented from entering the place. The Messenger of Allah (PBUH) called him and said: I did not say you will enter that same year.

It was reported that due to his worries, the Messenger of Allah (PBUH) was walking back and forth waiting for Ali (PBUH), and then Sa'eed Bin 'Obaid said: I will neither stay nor leave; here he fell off and broke his thigh.

Mohammad Bin Ishaq reported: The Messenger of Allah (PBUH) laid siege to the people of Taif for almost thirty nights, then they sent a deputation to the Prophet (PBUH) in the month Ramadhan and embraced Islam.

Consequently, the Messenger of Allah (PBUH) went back along with his people, and in Al-Ja'rana, he divided the spoils they gained on the day of Honain among those of Qoraish in accord and other Arabs; the Supporters received a relatively small share in comparison to others.

Mohammad Bin Ishaq reported: The Messenger of Allah (PBUH) gave Abu Sofyan Bin Harb one hundred camels and another hundred camels to his son, Mo'awiya; the Prophet

(PBUH) also gave the same number of camels to Hakeem Bin Hozam from Bani Asad Bin Abdul-'Ozza Bin Qosai, Nadheer Bin Al-Harith Bin Kilda, Al-Harith Bin Hisham from Makhzoum, Jobair Bin Mat'am from Nawfal Bin Abd Manaf and Malik Bin 'Awf Al-Nasri.

It was also reported that the Messenger of Allah (PBUH) gave 'Alqama Bin 'Alatha, Al-Aqra' Bin Habis and 'Oyaina Bin Hosn each one hundred camels. However, the Prophet (PBUH) gave 'Abbas Bin Merdas only four, the fact that enraged him and made him recite some poetry line in which he expressed his intense dislike for receiving less booty as it gave the impression that he was of a lower position than others.

The Messenger of Allah (PBUH) had heard Abu Bakr repeating these lines of poetry among Muslims, therefore he said:

You said this poem.

Abu Bakr said: I give my life for you! I am not even a poet. The Messenger of Allah (PBUH) said:

What did he say?

Abu Bakr recited those lines of poetry, and at that point, the Messenger of Allah (PBUH) said:

O Ali! Rise and cut his tongue.

Al-'Abbas narrated: I swear to Allah that these words harder to me than the day of Khath'am; Ali (PBUH) took my hand and set off. I said: O Ali! Are you going to cut off my

tongue? He said:

I shall follow the order.

He took me to barns and said: Take four to one hundred and shackle them. I said: I give my life for you! How generous, forbearing, graceful and knowing you are. Ali (PBUH) said:

The Messenger of Allah (PBUH) gave you four and considered you among the Immigrants. Thus, if you wish, take this, and if you wish, take the hundred and be with the people the hundred.

I said: O Ali! Advise me. He said:

I command you to take what he gave you and be satisfied.

I said: I shall do so.

Some of the Supporters (Ansar) were enraged to hear that as they uttered repulsive words so much that one of them said: The man – the Prophet (PBUH) – cares for his own family and his cousins and he shows total disregard for us.

When the Messenger of Allah (PBUH) heard this, he gathered the Supporters, and no one but the Supporters. He came to them in anger followed by Ali (PBUH) and said:

Did I not come to you when you were on the brink of a pit of fire as Allah saved you from it through me?

They said: Yes, the Almighty Allah and His Messenger have all the kindness, grace and might upon us. The Prophet (PBUH) said:

Did I not come to you when you were enemies as Allah reconciled between your hearts?

They said: Indeed. He added:

Did I not come to you when you were few and Allah raised you through me? Will you answer me?

They said: Yes, We will answer you, O Messenger of Allah! We give our lives for. You have all the kindness, grace and might. The Prophet (PBUH) said:

If you could, you would say: You came to us being expelled and accused of lying as we sheltered you and believed you; you came to us scared as we protected you.

At this point, they began muttering then their elders approached him and kissed his hands, his feet and his knees. They said: We obey Allah and His Messenger. Here is also our fortune under your control; divide it among your people if you will. The Messenger of Allah (PBUH) said:

O Supporters! You should not take it personally when I divide some fortune in order to reconcile some people. I rely on your faith; aren't you pleased that others returned with sheep and goods while you returned with the Messenger of Allah as your share.

The Supporters are my closest companions and my safe refuge; if all the people take one road and the Supporters take another road, I will take the road of the Supporters. O Lord! Forgive the Supporters and the sons of the Supporters and the grandsons of Supporters.

It was reported that the sister of the Messenger of Allah (PBUH) – the daughter of Halima – was among the captives. The

Messenger of Allah (PBUH) took off his cloak and spread it out. She sat down and the Prophet (PBUH) began asking her many different questions as she used to carry him when her mother was his wet nurse.

The deputation of elders from Hawazin met with the Messenger of Allah (PBUH) in Al-Ja'rana. They converted to Islam and said: O Messenger of Allah! We are of roots and tribe but we had been afflicted with disaster which is no secret to you. Pray for us to the Almighty Allah.

Their orator, Zohair Bin Sard, said: O Messenger of Allah! If we had nursed Al-Harith Bin Abi Shamr and Al-No'man Bin Al-Monzir, they would have come back to us with grace and compassion; you are the best of all warrantors, and here in the barns are your aunts, your wet nurses and the daughters of wet nurses who breastfed you. We do not ask you for money but we only want them.

When her sister came to the Messenger of Allah (PBUH) and talked to him, he said:

You have my share and the share of the Bani Abdul-Mottalib, but as for the share of other Muslims, plead with them through me.

When they said the Noon prayer, she stood up and spoke to them. All the people gave her back their shares except Al-Aqra' Bin Habis and 'Oyaina Bin Hosn; they refused to abandon their share and said: O Messenger of Allah! They had captured our women and now we captured their women in return. Here

the Messenger of Allah (PBUH) said:

O Lord! Obliterate their shares.

One of them obtained a servant to Bani 'Aqeel and the other obtained a servant to Bani Nameer. For that reason, they changed their mind and gave away their share. As a matter of fact, the Messenger of Allah (PB UH) would release all the women if they were part of his share, but they were not and other people had to make such a decision, so the Prophet (PB UH) took them back out of their own free will.

It was narrated that the Messenger of Allah (PBUH) said:

Whoever gives up his right, he will have for every person six shares from the next spoils; hence give back these people their wives and children.

After that, his sister talked to him about Malik Bin 'Awf and the Prophet (PBUH) said: If he comes to me, he will be safe. When he came to the Messenger of Allah (PBUH), he returned his money in addition to one hundred camels.

Al-Zohri narrated from Abu Salama that Al-Khidri said: We were with the Messenger of Allah (PBUH) as he was dividing the spoils. At this point, Zol-Khowaisira a man from Bani Tamim came to him and said: O Messenger of Allah! Be just. The Messenger of Allah (PBUH) said:

Woe unto you! Who can treat with justice as I do? You will be hopeless and lost if I do not treat with justice.

Here Omar Bin Al-Khattab said: O Messenger of Allah! Give

me the permission to strike his head off. The Messenger of Allah (PBUH) said:

Leave him and his fellows and let not your prayer degrade to their prayer and your fasting degrade to their fasting. They read the Quran but it does not exceed their throat. They breach Islam like when an arrow breaches through a body. You look at them wandering around back and forth with no purpose as if there is nothing to see; among them there is a black man whose arm is like the breast of woman or like a piece of meat and they will rebel against the best of the people.

Abu Sa'eed said: I bear witness that I heard this from the Messenger of Allah (PBUH) and I bear witness that Ali Bin Abi Talib (PBUH) fought them and I was with him as he ordered to find him; when he was brought, I looked at him and saw the description the Messenger of Allah (PBUH) gave about him (Narrated by Al-Bokhari in his Sahih).

After that, the Messenger of Allah (PBUH) rode his camel as the people followed him and said: O Messenger of Allah! Divide the spoils and give us our share. When they forced the Prophet (PBUH) to stop under a tree and took his cloak off, he said:

O people! Give back my cloak. I swear to my Maker, if I had blessings as many as these trees, I would divide it among you. Besides, you do know that I have never been a miser or a coward.

At this moment, the Messenger of Allah (PBUH) went to the side of the camel and took a hair, then held it between his

two fingers and said:

O people! By God, I do not have as much as this hair from your spoils except the one-fifth, as this one-fifth will be returned back to you. Therefore, bring even the yarns and the needles, as deception will bring nothing but shame and disgrace upon its people in the Day of Resurrection.

A man from the Supporters came forward with a ball of yarns, made out of camel hair, and said: O Messenger of Allah! I took this to sew the saddle of my camel. The Messenger of Allah (PBUH) said:

As for my right, it is yours.

The man said: If it comes to that, I do not need it anymore. Hence, he threw it away.

Afterward, the Messenger of Allah (PBUH) departed from Al-Ja'rana in the month of Zil-Qi'da headed towards Mecca where he performed his 'Omra. After that, the Prophet (PBUH) went to Medina as he put Mo'az Bin Jabal in charge of the people of Mecca.

Mohammad Bin Ishaq reported: The Messenger of Allah (PBUH) appointed 'Attab Bin Osaid as his successor as he appointed Mo'az to educate people in religion and teach them the Noble Quran. 'Attab Bin Osaid also made the pilgrimage along with the people in that year – the year eight AH – whereas the Messenger of Allah (PBUH) resided in Medina between the months of Zil-Hijja and Rajab.

Twenty seventh issue: the Holy Battle of Tabouk

The Holy Battle of Tabouk took place in the month of Rajab, the Messenger of Allah (PBUH) made his preparations for invading the Romans; he wrote to the Arab tribes who had embraced Islam and sent them apostles urging them for Jihad in a holy battle.

Accordingly, the Prophet (PBUH) wrote to Tamim, Ghatfan and Tai as he also called upon 'Attab Bin Osaid, his successor to the Holy Mecca, to fight against the Romans. When the Messenger of Allah (PBUH) was getting prepared to depart, an orator came forward and praised the Almighty Allah and urged for consolation and solidarity with the weak as well as giving alms (Zakat).

Othman Bin 'Affan was the first to give alms as he came with some silver utensils and put them in the Prophet's (PBUH) lap. He also put together an army of the weak; it is reported to be called "Jaish Al-'Osra" (The Arduous Army).

Al-'Abbas joined the Messenger of Allah (PBUH) over the


mountain path along with a number of the Immigrants and other Arab tribes in addition to Bani Kinana, Tahama, Mazyana, Johaina, Tai and Tamim.

The Prophet (PBUH) appointed Ali (PBUH) to be in charge of Medina and said: It must be either me or you over Medina. Moreover, the Messenger of Allah (PBUH) gave the banner of the Immigrants to Zobair as he put Talha Bin 'Obaidullah on the right wing of the army and Abdul-Rahman Bin 'Awf on the left wing.

Afterward, the Messenger of Allah (PBUH) moved ahead until he arrived at Al-Jawf. At that point, when Abdullah Bin Obai returned back without asking for permission, the Prophet (PBUH) said:

Allah is sufficient for me.

Furthermore, the following Holy Verse was revealed:

(...He it is Who strengthened you with His help and with the believers  And united their hearts...).

Ali (PBUH) went after the Messenger of Allah (PBUH) to Al-Jawf in order to join his army. He said: O Messenger of Allah! Qoraish says that you left me because you found me burdensome. The Prophet (PBUH) said:

People had always harmed their Prophets; don't you want to be of the same status to me as Haroun to Mousa?

Ali (PBUH) said: "I do want so", and then he went back to Medina.

The Messenger of Allah (PBUH) advanced to Tabouk on Tuesday, in the month of Sha'ban, and stayed there for the rest of Sha'ban and few days of Ramadhan. Yohanna Bin Robah, the leader of Ayla, came to the Messenger of Allah (PBUH) in Tabouk and handed him the tribute (Jizya); in return, the Prophet (PBUH) wrote him a letter in addition to the people of Jarbaa and Azrah.

While in Tabouk, the Messenger of Allah (PBUH) sent Abu 'Obaida Bin Al-Jarrah to a gathering of Jozam along with Zinba' Bin Rouh Al-Jozami as he took some of their fortune and captured some of their women; the Prophet (PBUH) also sent Sa'd Bin 'Obada to a gathering of people from Bani Saleem and Balee who escaped when they saw them approaching.

The Messenger of Allah (PBUH) ordered Khalid to go to Okaidir, the leader of Domat Al-Jandal, and said to him: Allah may satisfy you with hunting the cow so that you would overcome him. Khalid and his fellows set out in a cloudless the night as the cow kept on butting the gate of Okaidir's fortress; he was with two women drinking wine, so he and his brother, Hassan, rose up and went riding along with some people from his kinfolk to towards the cow.

On the other side, Khalid and his fellows were lying in ambush for Okaidir who was in the hunt for the cow; they attacked him and killed his brother, Hassan, who was wearing a cloak knitted from gold. His people escaped inside the stronghold and closed the gate, leaving Okaidir out to face

Khalid all alone.

Khalid took him to his people in shackles and asked them to open the gate, but they refused, so Okaidir said: Sent me in and I shall open the gate. He entered and opened the gate for Khalid and his fellows; he also gave him eight hundred sheep, two thousand camels, four hundred shields, four hundred spears and five hundred swords. When Khalid brought him to the Messenger of Allah (PBUH), he spared his blood and made peace with him in respect of the tribute.

Al-Baihaqi narrated: Abu Abdullah Al-Hafiz informed us in a transmitted chain of Hadith from Abu Al-Aswad that 'Orwa said: When the Messenger of Allah (PBUH) was on his way back from Tabouk towards Medina, some of his companions conspired to attack him when arriving to 'Aqaba. The Messenger of Allah (PBUH) was informed about their scheme, therefore he said to them:

You may take the road through Batn Al-Wadi as it is wider for you.

The Prophet (PBUH) headed towards 'Aqaba while people took Batn Al-Wadi except those plotting against him; they prepared themselves and veiled their faces. On the other side, the Messenger of Allah (PBUH) ordered Hozafa Bin Al-Yaman and 'Ammar bin Yasir to walk with him; 'Ammar took the reins of the camel while Hozafa was riding it.

Meanwhile, they heard noises of a crowd of people

approaching from behind. The Messenger of Allah (PBUH) raged and ordered Hozafa to repel the aggressors, thus he went back with his crook and began beating their camels on the face. The Almighty Allah put fear into their hearts when looking at Hozafa although they were covering their faces. When he caught up with the Prophet (PBUH), he said:

Strike the camels, O Hozafa, and you advance, O ‘Ammar.

They left ‘Aqaba in a hurry, then the Messenger of Allah (PBUH) said:

O Hozafa! Did you recognize any of those folks or their riders?

He said: I recognized the camel of so and so; it was dark in the night and they were covering their faces. The Messenger of Allah (PBUH) asked:

Did you learn what was with those riders and what they wanted?

They said: No, O Messenger of Allah! Here he said:

They had a scheme to walk with me so they attack me when it got dark in ‘Aqaba.

They said: O Messenger of Allah! Will you order to cut off their heads when they arrive? The Prophet (PBUH) said:

I hate to hear people say: Mohammad had accused his own companions.

He informed them about their names but asked them to **“keep this secret”**.

In his book, Aban Bin Othman reported from Al-A’mash:

They were twelve, seven of them from Qoraish. The Messenger of Allah (PBUH) came to Medina, and as usual, he was received by both Hasan and Hosain (PBUH) him; the Prophet (PBUH) held them close as Muslims surrounded him until he entered the house of Fatima (PBUH). They would sit outside awaiting him, and when the Messenger of Allah (PBUH) came out, they would walk around him and not go away until he entered his home.

Abu Hameed Al-Sa'edi said: We came back with the Messenger of Allah (PBUH) from the Holy Battle of Tabouk; when we were about to enter Medina, he said:

This is Taba and this is the mountain of Ohod that loves us and that we love.

Anas Bin Malik reported that the Messenger of Allah (PBUH) said when approaching Medina:

There are people, in Medina, who keep your company when you are on the roads and through valleys.

They said: O Messenger of Allah! At the same time as they are in Medina? He said:

Yes, at the same time as they are in Medina; they were withheld by excuse.

Tabouk was the very last holy battle of the Messenger of Allah (PBUH). Abdullah Bin Obai passed away right after the Messenger of Allah (PBUH) returned back from the Holy Battle of Tabouk.

Twenty eighth issue: between Tabouk and Ghadeer

A – Revelation of Baraa Soura

(Immunity by Allah and His Apostle towards those of the idolaters with whom you made an agreement)

Baraa Soura or Immunity Chapter was revealed in the year nine AH. The Messenger of Allah (PBUH) passed it to Abu Bakr, and when he walked away, Archangel Gabriel (PBUH) came down to him and said:

He cannot carry it out for you except yourself or Ali.

The Prophet (PBUH) sent Ali (PBUH) on his sharp camel as he followed Abu Bakr and took the script from him. Here, Abu Bakr said to him: Is there something revealed about me? Ali (PBUH) said: No, but no one can carry it out for the Messenger of Allah (PBUH) except himself or me.

After that, Ali (PBUH) advanced towards Mecca where he called for prayer on the Day of Slaughter and the Days of Tashriq. At that time, the pledge given to the disbelievers was rejected as they could neither perform the circumambulation of the House naked nor enter the Mosque; the disbelievers were

given only four months' grace after which they would be killed in case they were caught. This was in accordance with the words of the Almighty Allah:

(So when the Sacred months have passed away, then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush,...).

When Ali (PBUH) entered Mecca, he unsheathed his sword and said: By God, no one performs the circumambulation of the House naked or else I strike him with this sword. They all got dressed as they performed the circumambulation of the House clothed.

B – The martyrdom of ‘Orwa Bin Mas’oud Al-Thaqafi

Afterward, ‘Orwa Bin Mas’oud Al-Thaqafi came to the Messenger of Allah (PBUH) in order to embrace Islam, then he asked the Messenger of Allah (PBUH) for permission to return to his people; here the Prophet (PBUH) said:

I am afraid they would kill you.

He said: If they find me asleep, they will not wake me up. The Messenger of Allah (PBUH) gave him permission to return back to Taif where called his people to Islam and exhorted them. They not only turned away from him but also insulted him.

The next day and at dawn, ‘Orwa stood up in his room and called for prayer, and then he declared the two testimonies. A man threw an arrow at ‘Orwa and killed him. After this incident, a deputation from Thaqif consisting of some ten noblemen

came to the Messenger of Allah (PBUH) and embraced Islam.

The Prophet (PBUH) paid them respect as he appointed Othman Bin Abi Al-'Aas Bin Bishr who already knew a number of Chapters from the Noble Quran. It was also reported that he said: O Messenger of Allah! The Devil came between my prayer and reading. The Prophet (PBUH) said:

That Devil is called Khinzob; if you were frightened, seek refuge with Allah from him then spit to your left three times.

He said: I followed that and the Almighty Allah kept him away from me.

C – Arabs enter Islam in crowds and 'Amer Bin Al-Tofail and his people perished due to the prayer by the Messenger of Allah (PBUH)

When Tha'qif embraced Islam, deputations of Arabs headed towards the Messenger of Allah (PBUH) in order to **"enter the religion of Allah in companies"** as we read in the Holy Quran.

'Otarid Bin Hajib Bin Zirara also came to the Prophet (PBUH) along with some noblemen from Bani Tamim, among whom were Al-Aqra' Bin Habis, Al-Zabraqaan Bin Badr, Qais Bin 'Asim, 'Oyaina Bin Hosn Al-Fazari and 'Amr Bin Al-Ahtam. In fact, Al-Aqra' and 'Oyaina had been with the Messenger of Allah (PBUH) before and he treated both of them well.

One of the deputations that came to the Messenger of Allah (PBUH) was from Bani 'Amer; it included 'Amer Bin Al-Tofail and Arbad Bin Qais, the brother of Baid Bin Rabi'a from his

mother. 'Amer had told Arbad: I will keep him busy, then you attack him with your sword.

When they approached the Prophet (PBUH), 'Amer said: O Mohammad! Accept me. The Prophet (PBUH) said: No, not until you believe in Allah alone – saying it twice. When the Messenger of Allah (PBUH) rejected him, he said: By God, I will fetch upon you war horses and warriors.

When 'Amer went away, the Messenger of Allah (PBUH) said:

O Lord! Restrain 'Amer Bin Al-Tofail away from me.

When they departed, 'Amer said to Arbad: What about the order I gave you? He said: By God, the moment I tried to do what you ordered me, you came between me and the man as I could strike you with this sword.

While 'Amer Bin Al-Tofail was on his way back, the Almighty Allah sent him that plague in the neck that killed him when he was in the house of a woman from Salool; his fellows carried him and buried him in his homeland. Furthermore, the Almighty Allah sent Arbad and his camel a thunderbolt that instantly burned them.

Aban Bin Othman, in his book, narrated that they both came to the Messenger of Allah (PBUH) after the Holy Battle of Bani Al-Nadheer and that 'Amer said when he was about to die: No disease like Ghodda and death in the house of Bani Salool.

The Messenger of Allah (PBUH) said in regard to 'Amer and

Arbad: O Lord! Replace these two Arab horsemen for me. Hence, two horsemen, namely Zaid Bin Mohalhil Al-Tai (Zaid Al-Khail) and 'Amr Bin Ma'di Karb, came to him.

D – The arrival of Tai deputation

One of the deputations that came to the Messenger of Allah (PBUH) was from Tai. Zaid Al-Khail and 'Adi Bin Hatam were among them, and when the Prophet (PBUH) offered them Islam, they embraced it and practiced it well. Since then, the Messenger of Allah may Allah (PBUH) called him Zaid Al-Khair as he also gave him the village of Faidan and two pieces of land and sent with him a letter.

When Zaid left the Prophet (PBUH) heading back to his people, the Messenger of Allah (PBUH) said:

I hope Zaid survive the fever of Medina and Om Maldam.

When he arrived at a well in Najd, named Farada, he caught fever and as a result of that he died; his wife went to the books he had with him and burned them.

Mohammad Bin Ishaq mentioned that 'Adi Bin Hatam escaped as the horsemen of the Messenger of Allah (PBUH) managed to take his sister captive and brought her to the Messenger of Allah (PBUH) who was kind to her; the Prophet (PBUH) clothed her and provided her expenses.

Subsequently, she left with some horsemen and when she got to Shaam, she advised her brother to come back; once he came to the Prophet (PBUH), he embraced Islam and the

Messenger of Allah (PBUH) honored him and seated him on a cushion that he tossed to him.

E – Boraida raises a doubt about Ali (PBUH) as one of his exploits appears

‘Amr Bin Ma’di Karb came to the Messenger of Allah (PBUH) and embraced Islam. When he saw Abu ‘Ath’ath Al-Khath’ami, he took hold of him from his neck and brought him near the Messenger of Allah (PBUH) and said: Help me against this treacherous villain who killed my father. The Prophet (PBUH) said:

Islam revoked what was in the period of Ignorance (Jahiliya).

‘Amr went away defected and assailed a group of people from Bani Al-Harith Bin Ka’b; here, the Messenger of Allah (PBUH) appointed Ali (PBUH) over the Immigrants and sent him to Bani Zobaid as he also sent Khalid Bin Al-Walid in a group of Arabs towards Al-Ja’fi in such a manner that if they came together, Ali Bin Abi Talib (PBUH) would be leading.

Ali (PBUH) used Khalid Bin Sa’eed Bin Al-’Aas to lead the front line and advanced to Bani Zobaid. When they saw him, they said to ‘Amr: O Abu Thawr! What if this young Qorashi man beats you and takes the tribute from you? He said: He shall know when he faces me. When they were confronted, Amir Al-Mu’menin (PBUH) yelled at ‘Amr and he ran away.

After that, Ali (PBUH) killed his brother and his nephew; his wife, Rakana, was also taken captive along with other women.

He appointed Khalid Bin Sa'eed in charge of Bani Zobaid in order to collect their alms (Zakat) and protect those returning to Islam. When 'Amr came back and asked permission from Khalid Bin Sa'eed, he allowed him to enter Islam again and gave him back his wife and his son.

As a matter of fact, Amir Al-Mu'menin (PBUH) chose one of the captured women as his servant; because of that, Khalid sent Boraida Al-Aslami to the Prophet (PBUH) and said: The army has advanced to him, so let him know what Ali (PBUH) did choosing a servant for himself.

Boraida came to the Prophet (PBUH) and while reading the letter of Khalid, the facial expressions of the Messenger of Allah (PBUH) changed. Boraida said: O Messenger of Allah! If you allow people do like him, there will be no spoils left. Here, the Messenger of Allah (PBUH) said:

O Boraida! You played the hypocrite. Ali Bin Abi Talib has the same right to the spoils as I have. Ali Bin Abi Talib is the best person for you and your people and the best to successor after me for all my people. O Boraida! Beware of detesting Ali as Allah will detest you.

Boraida reported: I wished that the earth would split apart and I go down. Hence, I said: I seek refuge with Allah from the wrath of Allah and the wrath of his Messenger. O Messenger of Allah! Pray for my forgiveness as I will never detest Ali and never say anything but good about him.

Therefore, the Prophet (PBUH) prayed for his forgiveness, and at this point, Boraida said: Since then, I loved Ali most among the creatures of Allah after His Messenger.

F – A deputation from Najran comes to the Messenger of Allah (PBUH) and the Supplication (Mobahala) Holy Verse is revealed

A deputation from Najran came to the Messenger of Allah (PBUH); there were over ten noblemen in addition to three people in charge of their affairs:

Abdul-Masih was their 'Aqib (successor) i.e. their leader and counselor as they would not act without his instruction and order.

Al-Ayham was their Saiyed (minister) i.e. he helped them with their issues and took care of their belongings.

Abu Haritha Bin 'Alqama who was their Osqof (bishop) i.e. their learned man and guide as they honored him and the Roman kings built churches for the sake of his high status and his knowledge on their religion.

They were headed towards the Messenger of Allah (PBUH) as Abu Haritha sat on a mule and a brother of his, named Karz, and Bishr Bin 'Alqama walked by his side. When the mule of Abu Haritha tripped, Karz said: Down with the deceiver – referring to the Messenger of Allah (PBUH).

At this point, Abu Haritha said to him: Down with you. Karz said: Why, O brother? He said: By God, he is the Prophet for

whom we were waiting. Karz said: What prevents you from following him? He said: It is what these people did for us; they honored us and financed us, but they rejected him, and if I did this, they would take away all that you see. His brother, Karz, concealed his feeling in regard to this and went on his camel to the Messenger of Allah (PBUH) and embraced Islam.

They arrived to the Messenger of Allah (PBUH) in the afternoon dressed in brocade garments and bishop clothing; none of the Arabs had come such an appearance before, hence Abu Bakr said: I give my life for you, O Messenger of Allah! You might want them to see you wearing that garment bestowed to you by the Caesar.

Afterward, they met with the Messenger of Allah (PBUH) and when they greeted him, he did not greet them back as he also refused to speak to them. Therefore, they went away asking for Othman Bin 'Affan and Abdul-Rahman Bin 'Awf whom they had acquaintance with.

They found the two in a gathering of the Immigrants, so they said: Your Prophet wrote to us, and when we came to him in response to his letter, he did not greet us back and refused to speak to us. What do you have to say? Othman and Abdul-Rahman turned to Ali Bin Abi Talib and said: What do you have to say about these people, O Abul-Hasan?! He said:

I believe they should change their clothing and their rings and then return back to him.



They did so and when they came back, the Prophet (PBUH) greeted them back as they raised questions and discussions with him for the whole day long. The Bishop asked: What do you say on Jesus Christ, O Mohammad? The Messenger of Allah (PBUH) said:

He is the servant of Allah and His Messenger.

He said: However, he is so and so, and the Prophet (PBUH) said:

However, he is so and so.

They went on arguing until approximately the first seventy Holy Verses from Aal 'Imran Chapter was revealed to the Messenger of Allah (PBUH) one after the other; the following are some of these Holy Verses:

(Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was  This is the truth from your Lord, so be not of the disputers  But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars).

They said to the Prophet (PBUH): We shall supplicate against you tomorrow, and then Abu Haritha said to his fellows: Look! If tomorrow Mohammad brings his sons and his kinfolk, then beware of his supplication. However, if he comes

tomorrow with his companions and followers, you can supplicate against him.

G – The Prophet (PBUH) goes along with Fatima, Ali and their two sons (PBUT) for Supplication

Aban reported from Hosain Bin Dinar that Hasan Al-Basri said: The Messenger of Allah (PBUH) left early in the morning taking hold of the hands of Hasan and Hosain; Fatima (PBUH) was following as Ali (PBUH) was in front of him. When the Messenger of Allah (PBUH) arrived for supplication rested on his knees.

‘Aqib and Saiyed also arrived with two of their sons, one of them wearing two pearls as if they were pigeon eggs. When they surrounded Abu Haritha, he asked: Who are those with him? They said: This is his cousin and the husband of his daughter; those two are his daughter’s sons and this is his daughter, the dearest person to him and the closest to his heart.

Abu Haritha said: By God, he kneels like Prophets kneeling for supplication. At this point, he cowered and left refusing to supplicate. Saiyed said to him: O Abu Haritha! Come back for supplication. He said: No! I see a man daring for supplication and I am afraid he is honest, and therefore we and all Christians will be afflicted by that.

Torture and agony would be falling from heaven if he supplicated against the Prophet (PBUH). Hence, they said: O Abul-Qasim! We shall not supplicate, but we want to make

peace with you. The Messenger of Allah (PBUH) reconciled with them for two thousand Awaqa garments, each was worth forty Dirhams, as he wrote them a letter for that. The Prophet (PBUH) then said to Abu Haritha, the bishop: When you go back to your ride, you will find your saddlebag reversed. He returned to his camel to find it reversed, so he said: I bear witness that Mohammad is the Messenger of Allah.

H – The Messenger of Allah (PBUH) sends Ali (PBUH) to Yemen

The Messenger of Allah (PBUH) sent Ali (PBUH) to Yemen in order to call them to Islam – also reported that he was sent to collect their alms (Zakat) and teach them the tenets of Islam so that they can make a distinction between Halal and Haram; the Prophet (PBUH) then sent him to the people of Najran in order to collect their charities and bring their tribute.

Abu Abdullah Al-Hafiz reported in a transmitted chain that ‘Amr Bin Shas Al-Aslami said:

I was with Ali Bin Abi Talib in a campaign as he was harsh on me and I bore malice against him. When I came to Medina, I complained to those I met. One day, I went to the mosque and saw the Messenger of Allah (PBUH) sitting; he looked at me and when I sat next to him, he said:

O ‘Amr Bin Shas! You have hurt me.

I said: Surely we are Allah’s and to Him we shall surely return; I seek refuge with Allah and Islam from hurting the

Messenger of Allah. Here, the Prophet (PBUH) said:

Whoever hurts Ali, he hurts me.

Prior to him, the Messenger of Allah (PBUH) sent Khalid Bin Al-Walid to the people of Yemen in order to call them to Islam, but they did not answer him.

Bara reported: I was with Ali (PBUH) and when we came close to the people, they came out to us and Ali (PBUH) led us in prayer. After that, he asked us to stand in one line and began reading the letter of the Messenger of Allah (PBUH). All of the people of Hamdan embraced Islam; therefore, Ali (PBUH) wrote to the Messenger of Allah (PBUH) and when he read the letter, he prostrated himself to the ground then lifted his head and said:

Peace be upon Hamdan.

Al-A'mash reported from 'Amr Bin Morra, from Abi Al-Bokhtori that Ali (PBUH) said:

When the Messenger of Allah (PBUH) sent me to Yemen, I said: O Messenger of Allah! You are sending me, a young man, to administer justice among them and I do not know about the justice. The Messenger of Allah (PBUH) patted me on the chest and said: O Lord! Guide his heart and fix his tongue. I swear to Allah, I never had uncertainty passing a judgment between two people.

Twenty ninth issue: the incident of Ghadeer

The Messenger of Allah (PBUH) departed Medina for the Great Pilgrimage (Hajj) in the year ten AH, five days to the end of the month of Zil-Qi'da. The Prophet (PBUH) called to prayer and people prepared themselves to leave with him; Masses of people came from the suburbs of Medina and surrounded the city.

When the Prophet (PBUH) arrived to Zil-Halifa, Asmaa Bint 'Omais gave birth to Mohammad Bin Abi Bakr, therefore he stayed that night for her and left in the state of consecration (Ihram) from Zil-Halifa followed by other people.

The Messenger of Allah (PBUH) had sixty six camels with him as offering for Hajj; Ali (PBUH) was headed along with his troops for Hajj from Yemen as he had thirty four camels with him; he also had the garments he took from Najran.

When the Messenger of Allah (PBUH) was arriving into Mecca from Medina road, Ali (PBUH) approached it from Yemen road. Subsequently, the army advanced towards the Messenger of Allah (PBUH) and he happily said to him:

What have you brought, O Ali?

Ali (PBUH) said:

O Messenger of Allah! You did not write me about your coming, so I made a decision and said: O Lord! I shall bring what Your Prophet brings.

The Prophet (PBUH) said:

You are my partner in ceremonies of Pilgrimage and offering, so wear the garment of consecration (Ihram) and return to your army; make them haste so we can come together in Mecca.

It was also narrated that Imam Al-Sadiq (PBUH) said:

The Messenger of Allah (PBUH) brought along one hundred camels as he slaughtered over sixty then gave them to Ali (PBUH) who slaughtered over thirty of them. When Ali (PBUH) returned to his army, he found out that his people had dressed the garments.

Therefore, he said to the person whom he appointed in charge of them: Woe unto you for what you did without the permission of the Messenger of Allah (PBUH). He said: They asked me to pass them the garments so they adorn themselves and use them for consecration. Here, Ali (PBUH) said: How bad it was from them and from you!

When he made the people take them off, they began complaining; here, the caller of the Messenger of Allah (PBUH) cried: Stop these complaints of yours about Ali who is harsh for the sake of the Almighty Allah but never been sycophantic on His religion.

The Messenger of Allah (PBUH) arrived at Mecca and

performed the circumambulation of Ka'ba (Tawaf) and the hastening (Sa'y). Afterward, Archangel Gabriel (PBUH) came down to the Prophet (PBUH) with this Holy Verse while he was in Marwa:

(And accomplish the pilgrimage and the visit for Allah...).

At this point, the Messenger of Allah (PBUH) delivered a speech to the people in which he praised the Almighty Allah and said:

'Omra and Hajj are intermingled like this until the Day of Resurrection – as he clasped his fingers together.

The Prophet (PBUH) then added:

If I had before myself what I left behind, I would not bring offerings along.

After that, the Messenger of Allah (PBUH) ordered his caller to call out: Those of you who have not brought offerings have to remove their garments for Hajj and perform 'Omra, but those who have brought offerings can leave in Ihram (the state of consecration). Here, a man from Bani 'Adi said: O Messenger of Allah! Do you want to take us to Mona and our heads still dripping from our women? The Prophet (PBUH) said:

You will not believe in me until you die.

Soraqa Bin Malik Bin Ja'sham stood up and said: O Messenger of Allah! Is it only for this year or forever? The Prophet (PBUH) said:

No, it is forever and ever.

Everyone removed their garments except those with offerings, and then the Messenger of Allah (PBUH) delivered the people a sermon in the Day of the Departure (Nofr) from Mona. When the Messenger of Allah (PBUH) presented his sacrifice and finished the rituals, he went back to Medina and when arrived at the place known as Ghadeer Khom which was not used to make a stopover as it had no water and pasture.

At this point, Gabriel (PBUH) came down to the Messenger of Allah (PBUH) and ordered him to stop there and appoint Ali Bin Abi Talib (PBUH) as the Imam for the people. The Prophet (PBUH) said:

My people are new to this compared to the period of Ignorance (Jahiliya).

Hence, the following Holy Verse was revealed informing the Messenger of Allah (PBUH) that it is an obligation and not an option:

(O Apostle! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people).

The Messenger of Allah (PBUH) stopped at the place we mentioned and Muslims gathered around him; it was a very hot day, so the Messenger of Allah (PBUH) ordered some large trees and to clean underneath them so that they could pile up their luggage.

Afterward, the Prophet (PBUH) ordered his caller to call people to prayer as they said the congregational prayer; it was scorching hot so much that people had to wrap their clothing around their feet. The Messenger of Allah (PBUH) then stood on the top of the luggage and called for Ali (PBUH) who came up and stood to his right. The Messenger of Allah (PBUH) began addressing the people by praising the Almighty Allah then announcing his own departure to the people as he said:

I have been called as I am about to answer and depart from among you. I left behind for you what you cannot go astray if you grasp at it: the Book of Allah and my posterity, my family, as they will not be parted until they come to me at the Basin (Hawdh).

The Prophet (PBUH) then exclaimed loudly:

Am I not more entitled to you than yourselves?

They said: By God, Yes! Here, the Prophet (PBUH) held up Ali (PBUH) from his arm so high one could see the whiteness of their armpits and said:

Whoever I am their master, hence this is Ali their master. O Lord! Support whoever supports him and oppose whoever opposes him; assist whoever assists him and forsake whoever forsakes him.

It was noon when the Messenger of Allah (PBUH) came down, therefore his Muezzin called for prayer and he said the Noon prayer with his people. After that, the Prophet (PBUH) sat in his tent and asked Ali (PBUH) to sit in a tent opposing to his, then he ordered Muslims to enter upon him in groups to

congratulate him on the Imamate (leadership) and salute him as Amir Al-Mu'menin (Commander of the Faithful).

That day, when all the people congratulated Ali Bin Abi Talib (PBUH), the Messenger of Allah (PBUH) then ordered his wives and all the women of the believers to enter upon him and salute him as Amir Al-Mu'menin, as they all did so.

Omar Bin Al-Khattab was one of those who congratulated him at length; part of what he said was: Great! Great for you, O Ali! You have become my master and the master of every believer, men and women.

Hassan wrote a poem in which he perpetuated the memory of this incident, and when the Messenger of Allah (PBUH) heard it, he said:

O Hassan! You still have the support of the Holy Spirit for what you said in our support.

The Messenger of Allah (PBUH) was still in that place when the following Holy Verse from the Noble Quran was revealed to him:

(This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion).

Here, the Prophet (PBUH) said:

Praise be to Allah for the perfection of the religion, the completion of the grace and the satisfaction of the Lord with my Message and the leadership of Ali (PBUH) after me.

Preparing the army of Osama

When the Messenger of Allah (PBUH) returned back to Medina from the Farewell Pilgrimage (Hajj Al-Wada'), he appointed Osama Bin Zaid the commander ordered him to be headed where his father had been killed and said to him:

Ride your horse to the end border of Shaam with Rome.

The Prophet (PBUH) also used the nobility and the important figures of the Immigrants and the Supporters in his army including Abu Bakr, Omar and Abu 'Obaida.

When Osama camped in Al-Jorf, the Messenger of Allah (PBUH) made his complaint before his departure as he said despite his illness:

Comply with the army of Osama.

In fact, the Prophet (PBUH) kept repeating this so that no one would remain in Medina when he passed away in the sense that nobody would differ on the issue of Imamate (leadership) and therefore seek to take over it for himself and his kinfolk.

Topic Eight

The Illness of the Messenger of Allah (PBUH) and His Passing Away

First issue: the illness of the Messenger of Allah (PBUH)

It was Saturday or Sunday, few days left of Safar, when the Messenger of Allah (PBUH) felt ill, therefore he held to the hand of Ali (PBUH) and headed toward Baqi'. Some of his companions followed them, and when the Prophet (PBUH) arrived there, he said:

Peace be upon you, O people of graves! You are fortunate for what you are to what people have become. Afflictions have pounced like gloomy nights one after the other. Gabriel used to present me with Quran once a year, but he presented it twice this year, as I believe it is nothing but for the closeness of my departure.

The Messenger of Allah (PBUH) then turned to Ali (PBUH) and said:

O Ali! I was granted to choose between the treasures of the earth and immortality on it and the heaven, and I chose the heaven and to meet with my Lord. When I die, wash me and cover my private parts, as no one can see them uncovered.

After that, the Prophet (PBUH) went back to his house and

stayed there for three days feeling ill. On Wednesday, he went out to the mosque resting on Ali Bin Abi Talib (PBUH) with his right hand and on Al-Fadhl Bin Al-'Abbas with the other hand. The Messenger of Allah (PBUH) sat down on the pulpit and praised the Almighty Allah and said:

O people! I am about to depart from among you, so if I made a promise to one of you, you can come to take it, and if one of you has any debts with me, you can tell me about it.

A man stood up and said: O Messenger of Allah! You promised me if I got married, you would give me three ounces. The Prophet (PBUH) said:

Give them to him, O Fadhl.

The Messenger of Allah (PBUH) stayed in on Wednesday and Thursday, and then he went out on Friday and sat on the pulpit and said:

O people! There is nothing one can offer to the Almighty Allah in order to bestow them good or keep them away from evil except good deeds. O people! No one can claim or hope that. By Allah Who sent me with the truth, nothing can save you except your deeds besides the mercy of Allah; if I had disobeyed, I would have fallen. O Lord! I did inform them – three times.

The Prophet (PBUH) came down and said congregational prayer with the people, and then he went back to his house – it was actually the house of Om Salama – and stayed there for a day or two, then 'Aisha came to him and asked him to move to

her house so that she can take care of him.

During his stay in the house of 'Aisha, his illness continued, and when it got deteriorated some days later, Bilal came to him at the time of the dawn prayer. The Messenger of Allah (PBUH) called out: To Prayer, may Allah bless you. He said: There are some people who can say prayer congregationally with people. 'Aisha said: Go to Abu Bakr to pray congregationally with people. Hafsa said: Go to Omar. The Prophet (PBUH) said:

Enough, you companions of Joseph!

The Messenger of Allah (PBUH) had in mind that they had left to join Osama. At this point, he stood up with great difficulty and took the hand of Ali Bin Abi Talib and Al-Fadhl Bin Al-'Abbas and walked to the mosque while dragging his feet due to increasing frailty.

The Prophet (PBUH) arrived to the mosque to find out that Abu Bakr had already gone to the Mihrab (prayer niche), therefore he gestured to him with his hand and Abu Bakr stopped. Hence, the Messenger Allah (PBUH) exclaimed "Allah is Great" and said prayer with people. When he went to his house, he sent for Abu Bakr and Omar in addition to a group of people who were also in the mosque and said:

Did I not order you to join the army of Osama?

Abu Bakr said: I did leave but I just came back to see you. Omar said: I did not leave because I did not want to ask the coming riders about you. Here, the Prophet (PBUH) said:

Join the army of Osama – repeated himself three times.

After that, he fainted from fatigue; Muslims cried and his wives and his offspring began to wail. After a short time, the Messenger Allah (PBUH) recovered consciousness and said:

Bring me ink and paper so that I write you a letter you never go astray after it.

When the Prophet (PBUH) fainted again, one of his companions left to fetch ink and paper, but Omar said to him:

Come back; he is leaving.

When the Prophet (PBUH) recovered consciousness, some said: O Messenger of Allah! Do you want us to bring you ink and paper? He said:

To avoid what you said, no. However, keep me among my household; my advice is to treat the people under protection (Ahl Al-Zimma) well, to feed the needy, to say prayer and to whom your right hands possess.

The Messenger of Allah (PBUH) kept repeating this and turned his face to the people, so they left as Al-'Abbas, Al-Fadhil and Ali (PBUH) stayed with him along with his close family. Al-'Abbas said: O Messenger of Allah! Tell us if this will be with us after you, and if you know we will overcome this, give us your advice. He said:

You are the weak after me.

The Prophet (PBUH) then kept quiet and the people left crying. After that, he said:

Bring me back my brother, Ali Bin Abi Talib, and my uncle.

When they came in and sat down, the Messenger of Allah (PBUH) said:

O ‘Abbas, O uncle of the Messenger of Allah! Will you accept my will and fulfill my promises and pay my debts?

Al-‘Abbas said: O Messenger of Allah! Your uncle is an old man with many dependents, and you compete with the wind when it comes to generosity and munificence, hence I cannot fulfill all the promises you made. After that, the Prophet (PBUH) turned to Ali and said:

O my brother! Will you accept my will and fulfill my promises and pay my debts?

Ali (PBUH) said:

Yes, O Messenger of Allah! Peace be upon you and your household.

The Prophet (PBUH) said:

Come closer to me.

When Ali (PBUH) came close, the Messenger of Allah (PBUH) held him in his arms, and then he took off his ring and said to him:

Take it and wear it in your hand.

He asked for his sword and his shield – it is also reported that Gabriel came down from heaven – and gave them to Ali (PBUH) then said to him:

Take them in my life.

The Prophet (PBUH) also gave Ali (PBUH) his mule and saddle and said:

Go in the name of Allah to your house.

The next day, the Messenger of Allah (PBUH) did not allow people to see him as his health deteriorated, as Ali did not leave him unless it was necessary to take care of his affairs. When the Prophet (PBUH) recovered consciousness, he said:

Bring me my brother and my friend.

He got weak again, then 'Aisha said: Bring Abu Bakr. When he arrived and entered, the Prophet (PBUH) looked at him but turned his face away, so Abu Bakr left and he said:

Bring me my brother and my friend.

Hafsa said: Bring him Omar. When he came and entered, the Prophet (PBUH) looked at him but turned his face away, so he also left. He said again:

Bring me my brother and my friend.

Here, Om Salama said: Bring him Ali as he wants no one but him. Amir Al-Mu'menin was called and when he entered, he kneeled by the Messenger of Allah (PBUH) who quietly talked to him for a long time, and then he sat aside until the Messenger of Allah (PBUH) fell asleep. When Ali (PBUH) went out, people asked him: O Abul-Hasan! What did he talk to you about? He said:

The Messenger of Allah guided me to a thousand doors of

knowledge, each opened to another thousand doors, and he informed me about what I will be doing, God willing.

When weakness took over the Messenger of Allah (PBUH) and he was approaching death, he said to Ali:

O Ali! Put my head in your lap as the imperative of the Almighty Allah has come; when I emit the last breath, reach for it and wipe your face with it, then direct me toward the Qibla and take charge of my affair; be the first to pray over me and do not leave me until you bury me in my grave. Seek help from the Almighty Allah.

When Ali (PBUH) placed his head in his lap, the Prophet (PBUH) fainted and Fatima (PBUH) began wailing and crying and then said:

He prays for clouds with fair face

Orphans and widows he keeps safe

At this point, the Messenger of Allah (PBUH) opened his eyes and said with a shaky voice: O my daughter! This is what your uncle, Abu Talib, said; you should say instead:

(And Mohammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels?)

She cried long and the Prophet (PBUH) gestured to her to come near him, then he quietly told her something that gave her a sense of exultation.

After that, the Messenger of Allah (PBUH) passed away

while Amir Al-Mu'menin had his right hand under his jaw, therefore, when the Prophet (PBUH) emitted the last breath, Ali (PBUH) reached for it and wipe his face with it, and then he directed him toward the Qibla and closed his eyes. He covered the Messenger of Allah (PBUH) with a cloth and left to take care of his affair.

Fatima (PBUH) was later asked: What did the Messenger of Allah (PBUH) say to you that drove away your grief? She said:

He told me that I will be the first of his household to follow him and that it would not be long; this indeed drove away my grief.

It was narrated from Om Salama that: I put my hand on the chest of the Messenger of Allah (PBUH) the day he passed away; I have been eating and performing the ablution for weeks, yet my hand smelled of musk.

Thabit narrated from Anas that when weakness took over the Prophet (PBUH) and he began losing consciousness, Fatima (PBUH) cried out:

O Father! Jibrail is grieving for him. O Father! He is closer to the Lord as he is in Paradise. O Father! The Lord did answer his prayer.

Imam Al-Baqir (PBUH) said:

When the Messenger of Allah (PBUH) was approaching death, Jibrail – Archangel Gabriel (PBUH) – came down to him and said: O Messenger of Allah! Do you want to go back to the world? He said: No, to the highest companion.

Imam Al-Sadiq (PBUH) said:

Gabriel (PBUH) said: O Mohammad! This would be my last descending to this world, as you were my only reason. Afterward, Fatima cried and so did the Muslims, and they began throwing dust over their heads. He passed away two nights left of Safar, the year ten AH – it was also reported it was Monday, twelve nights left of Rabee' Al-Awwal.

Second issue: Washing the Messenger of Allah (PBUH) and saying prayer over him

When Ali Bin Abi Talib (PBUH) wanted to wash the Prophet (PBUH), he called Al-Fadh1 Bin 'Abbas and ordered him to pass him water after he had blindfolded him and torn his shirt down to his navel. Hence, he began washing him and then embalmed him and shrouded him as Al-Fadh1 was handing him water. When he finished washing and preparing him, he came forward and prayed over him.

Aban reported: Abu Maryam narrated to me that Abu Jafar (PBUH) said:

People said: How should the prayer be? Ali (PBUH) said: The Messenger of Allah (PBUH) is our Imam (leader) alive and dead. Thus, ten of them entered at a time and prayed over him throughout Monday and Tuesday night until the morning until all, young and old, male and female as well as the surrounding areas, prayed over him without an imam.

Third issue: the burial of the Messenger of Allah (PBUH)

The Muslims argued about his burial ground, as Ali (PBUH) said:

Allah would not make a prophet die unless He was satisfied with it as his burial ground, so I shall bury him in his room where he passed away.

The Muslims were satisfied with that too, and when they prayed over him, Al-'Abbas sent a man to Abu 'Obaida Al-Jarrah who was the gravedigger to the people of Mecca.

He sent Abu Talha to Zaid Bin Sahl to ask him dig a grave for the Messenger of Allah (PBUH). Later, Amir Al-Mu'menin (PBUH), Al-'Abbas, Al-Fadhl and Osama Bin Zaid were in the grave to take charge of the burial of the Messenger of Allah (PBUH).

The Supporters here called out from outside the house: O Ali! We believe in Allah and it is our right to the Messenger of Allah (PBUH) that one of us would have the opportunity to participate in the burial of the Messenger of Allah (PBUH). Ali

(PBUH) said:

Let Aws Bin Khouli of Bani 'Awf Bin Al-Khazraj come in.

He was present at the day of Badr; when he entered the house, Ali (PBUH) said to him:

Go down into the grave.

When he stepped down, Ali (PBUH) handed him the Messenger of Allah (PBUH) and when he placed him in his hole, Ali (PBUH) said:

Come out.

He came out and Ali (PBUH) went down as he uncovered his face and placed his cheek on the ground while being directed on his right side toward the Qibla. After that, he put some blocks of adobe over him and filled the grave with earth.

Fourth issue: falling in sedition (Al-Fitna)

Some took advantage of the opportunity while Bani Hashim were busy taking care of the Messenger of Allah (PBUH) and rushed to decide for the guardianship as Ali (PBUH) was isolating himself due to the calamity.

They agreed about Abu Bakr as a result of a disagreement in opinion among the Supporters and they also hated to delay the matter as Bani Hashim could change things after they were finished with the burial of the Messenger of Allah (PBUH). Accordingly, they pledged allegiance to Abu Bakr for his presence, and we are not going to discuss it in this book.

It was narrated that Abu Sofyan came to the house of the Messenger of Allah (PBUH) and loudly shouted: O Bani Hashim! O Bani Abd Manaf! How can you stay satisfied to be led by the despicable Abu Faseel. I swear to Allah I would send you as many men and horses as you wish. Amir Al-Mu'menin (PBUH) called him and said:

Return, O Abu Sofyan! I swear to Allah you do not say that for the sake of Allah. You are still scheming against Islam and its

followers; we are occupied by the Messenger of Allah (PBUH) and every man is responsible for his work.

They sent for 'Akrama Bin Abu Jahl and his uncles, Al-Harith Bin Hisham and others, and when they arrived, they were given the banners to go to Yemen and Shaam; they also sent for Abu Sofyan and convinced him to pass the leadership to Yazid Bin Abi Sofyan.

When the people pledged allegiance to Abu Bakr, he was asked: What if you bring back the army of Osama and make use of them to protect you from the Arabs? There were ordinary people from the Immigrants in the army of Osama who said to Abu Bakr: What do you have to say about yourself? He said: You have seen what people decided; hence, I would like you to excuse me and Omar as well. Osama said: You are excused.

Subsequently, Osama set out with the army and when arrived to Shaam, Abu Bakr discharged him and appointed Yazid Bin Abu Sofyan in his place. After almost forty days since the departure of Osama, he returned back to Medina and went stood outside the door of the mosque and exclaimed: O Muslims! How strange it is that the man, whom the Messenger of Allah (PBUH) appointed me over him, now gives me order and discharges me.

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2	Discovering Islam	S. Mustafa Al-Qizwini
3	Inquiries About Shi'a Islam	S. Mustafa Al-Qizwini
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